

LIFE OF ARCHPRIEST TERRY

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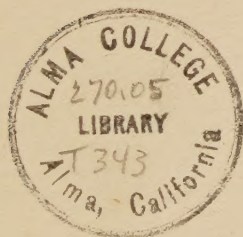
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The Foundation of Catholicism in Australia

LIFE AND LETTERS
OF ARCHPRIEST
JOHN JOSEPH TERRY

BY
Rev. ERIS M. O'BRIEN

IN TWO VOLUMES
VOL. II



AUSTRALIA:
ANGUS & ROBERTSON LIMITED
89 CASTLEREAGH STREET, SYDNEY

1922

24109

Wholly set up and printed in Australia by
W. C. Penfold & Co. Ltd., and
Bound by Eagle Press Ltd., Sydney
for
Angus & Robertson Limited
89 Castlereagh Street, Sydney

Registered by the Postmaster-General for
transmission through the post as a book

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monk. An instance of this will be given in this chapter. From his first days in Australia he won the heart and affections of Father Therry. He set himself to understand the virtues as well as the failings, and to overlook the eccentricities, of this priest, so often and for so long a time misunderstood. Later years tested this sympathy; the time came when Dr. Polding had to forfeit the friendship of a brother Bishop—Dr. Willson—in order to support Father Therry; but the tie between Bishop and priest was never broken.

In May, 1834,¹ Dr. Polding was appointed to the charge of New Holland and Van Diemen's Land and was consecrated Bishop of Hiero-Caesarea *i.p.i.* on the feast of Sts. Peter and Paul in the following month. With three priests and several ecclesiastical students he set sail immediately for his new diocese. His first introduction to it was disheartening, for at Hobart he found the Church in an unsatisfactory state, and Father Conolly an unsatisfactory missionary. Sydney he reached on Sunday the 13th of September, 1835. At his installation, on the following Sunday, the clergy of the diocese knelt one by one at his feet to make their submissions and obediences. There was one absent. It was Father Therry. In his address Dr. Polding gave a hint how he would in future deal with Father Therry. He had no words of blame. "He spoke of the excellent qualities of Father Therry, the pastor to whose zeal they were indebted for the noble structure in which they were assembled, and whose absence on this occasion seemed to be so much felt by the congregation."²

Father Therry was not present at the installation because, in obedience to his Lordship's commands, he had already taken up other work appointed for him; on the day of the installation he commenced a new period of his eventful life as parish priest of Campbelltown. The people were up in arms immediately³; but the opposition soon died down, and

¹ The decision was made at Rome in May; the news reached England in June.

² Kenny, p. 171.

³ See Appendix A, No. 27.



THE MOST REVEREND JOHN BEDE POLDING, D.D, O.S.B., FIRST
ARCHBISHOP OF SYDNEY

(From an engraving, the property of Mr. Thomas Shine)

To face p. 1

the newspapers, ever eager for an interesting discussion on a local topic, dropped the subject when it was seen that Father Therry made no protest against his appointment.

The parish of Campbelltown was, indeed, no unworthy charge. The town itself contained 287 Catholics, and the other parts of the parish (Appin, Menangle, Narellan and Cooke) 810. The parish priest had charge also of Illawarra and Argyle—i.e., an area extending to and beyond Yass.

Soon, however, the appointment was regarded more favourably. Many wished to see Father Therry honourably relieved of the financial burdens of the Cathedral parish, which he was not fitted to bear. The sympathy of the Bishop for him became known, and people began to feel that his welfare was in safe and unselfish hands.

Dr. Polding was not satisfied with endorsing petitions to Government for the reinstatement of Father Therry as Government Chaplain, and for the restoration of his salary. He quickly recognized the extent of the injustice, and determined, until the Government should make provision, to provide compensation from his own slender means. At his first Conference with the clergy the following enactment was made, and duly signed by the Bishop⁴:—

Collatio prima habita, Die 15a Octobri, 1835—in aedibus Episcopi prope ecclesiam Episcopalem de Sancta Maria Virgine. Ad majorem Dei gloriam et honorem Deiparae Virginis, a Rever^{ss}o et Illustr^{ss}o Episcopo propositum fuit et a Reverendo Clero unanimiter approbatum; quod quolibet anno Collaboratori in laboribus Missionis Apostolico Rev^{do} D^{no} Joanni Josepho Therry summa pecuniae daretur aequivalens pensioni a Gubernio sacerdotibus nostris concessae.

⁴ (Translation.) "At the first conference held on the 15th of October, 1835, at the Bishop's house, adjoining the Cathedral Church of St. Mary, for the greater glory of God and the honor of the Virgin Mother of God, the proposal was made by the Bishop and unanimously approved by the clergy, that every year there should be granted to Rev. J. J. Therry, our fellow-missioner, a salary equivalent to that granted by Government to the other Chaplains. Sanctioned and entrusted for execution to the Vicar-General: John Bede, Bishop of Hiero-Caesarea, and Vicar Apostolic in New Holland."

Sancitum et ad exequendum Vicario Generali districtus nostri committitur.

✠ JOANNES BEDA, Epis. Hiero-Caesaren.
et in Nova Hollandia Vic. Aptus.

Datum, Sydney,

Die 16^a Octobris, 1835^o.

De mandato Illustrissⁱ Revd^{ssi} Episcopi
J. McENCROE, Secretarius.

The Vicar General notified Father Therry of the grant in the following letter⁵ :—

REVD. DR. SIR,

I have much pleasure in transmitting to you the inclosed fifty pounds, £50, as the first instalment of the hundred and fifty per annum assigned to you by our Rt. Rev. Bishop at his first clerical conference, in lieu of the salary of which you were, under a former Government, to the surprise of every considering mind deprived.

I remain,

Rev. Dr. Sir,

Yours very truly aff^y.,

WM. ULLATHORNE.

This action made a deep impression on Father Therry, who, ever ready to fight to the last anyone who opposed or suspected him, was completely disarmed at the smallest signs of appreciation and sympathy. He recorded the occasion in his diary, and in the same week added another testimony to the good-will of his Bishop: "Rt. Rev. Dr. Polding promised that, as long as he should have jurisdiction over the colony, the Most Holy Sacrifice of the Mass should be offered for me once a week in St. Mary's Church."

The time had at last arrived when the recommendations sent to England by Governor Bourke in 1833 were to be put into execution. On 30 November, 1835, Viscount Glenelg (Colonial Secretary in the Melbourne ministry) expressed to Governor Bourke⁶ the pleasure of the Home Government at receiving the Governor's full account of religious dis-

⁵ From the Manly Archives.

⁶ Kenny, p. 65.

My dear Sir

I have much pleasure
in transmitting to
you the inclosed fifty
pounds. £50 as the first
instalment of the hundred
and fifty per annum agreed
to you by our Rt. Rev Bishop
at his first clerical conference.
in place of the salary of which
you were, under a former Government,
the subject of every consideration.

LETTER FROM FATHER ULLATHORNE

mind I defined.

I remain

Yours &c. &c.

Yours very truly &c.

Wm. M. Thomas.

Wm. Rev S. S. Therry.

abilities in the Colony. "I am disposed," he wrote, "to commit to the Governor and the Legislative Council the task of suggesting and enacting such laws for the distribution and appropriation of the funds applicable to the general purposes of religion and education, as they consider best adapted to the exigencies of the Colony. . . . The attempt to select any one church as the exclusive object of public endowment . . . would not long be tolerated. To none of the numerous Christians of those persuasions should opportunities be refused for worship and education on principles which they approve. The plan which you have suggested appears to me fully in accordance with these views in both its branches"—i.e., religious worship and public education.

This gave Governor Bourke a free hand, and the resulting "Church Act" (of 29 July, 1836) embodied all suggestions made in the Governor's letter of 1833. By it all religions were placed on an equal footing; residences and chapels for the clergy were to be erected with Government help. A scale of remuneration was settled—£100 per annum in a parish of 100; £150 if 200, and £200 if 500 people. Regarding the schools, the Irish system of education was proposed. Hitherto, the thirty-five schools of the Colony had been strictly Church of England, and the teaching of the doctrines of that Church had been part of the syllabus. The new system was strongly (and in part successfully) opposed by Bishop Broughton and the clergy of the Church of England; but the principle of religious equality had been definitely proclaimed, and the intolerance of earlier years passed away.

The friends of Father Therry, anxious to grasp at every opportunity that seemed favourable, sought for his reinstatement as the first fruits of the new Act. As parish priest of Campbelltown, with a liberal salary from the Bishop, he was in more comfortable circumstances than he had enjoyed for many years, but he realized how severe a strain was thus placed on the Bishop's slender finances. He was doing the work of a chaplain; why should not Government recompense him? The services he rendered were, moreover, dependent

on the good-will of a benign governor. If he united parties in marriage the contract was legally valid only because the Government overlooked what was really a usurpation of power. Later authorities might not be so lenient. To remedy this unsatisfactory position, petitions were drafted and presented once again.

Father Therry's sister had written from Ireland describing the influence of the two O'Connells in matters of Catholic interest. She suggested that Father Therry should place the grievance in their hands. This was done in a long petition signed by representative men in Sydney, who engaged the services of Roger Therry. Coming to the Government with such frequency, and supported by the good-will of the Bishop, these petitions at last produced the effect required. In a letter to the Bishop's secretary, dated 20 August, 1836, the reason for hesitation is given; the Home authorities, afraid of Father Therry's activities, had withheld reinstatement until a recognized and superior authority should take on his own shoulders the responsibility for the dangerous priest:—

REVEREND SIR,

With reference to the subject of a recent interview of Dr. Polding with the Governor, I am directed to acquaint you that in a despatch from the Secretary of State, dated December, 1834, His Lordship adverts to the then approaching appointment of a Catholic Bishop invested with Episcopal authority, and states that it is not his intention to come to any final decision in respect to the Rev. J. J. Therry's readmission as one of the established body of Catholic Chaplains, until after the arrival in the Colony of his ecclesiastical Superior; and until a report shall have been received from him, not only on the state of the Clergy generally, and on the character of the Rev. J. J. Therry in particular, but as to the sufficiency of the authority possessed by the Bishop over him to prevent him from giving any further trouble, if so disposed, to the Colonial Government.

This will show that it will be expedient to make the report required, as soon as possible. In the meantime His Excellency will not object, on the Bishop's favorable representation of Mr. Therry's character and usefulness, to allow him to receive

salary from the first of next month, subject to the approval of the Secretary of State, to whom the report of application of the Bishop, founded thereon will be forwarded. Its proper form will be that of a letter to the Colonial Secretary.

I remain, &c.,
G. K. HOLDEN.

Father Therry did not know that official opinion was becoming favourable, and that his repeated petitions were on the point of being successful. He continued to fight his own battle, and very nearly thwarted the success of the Bishop's efforts. Dr. Polding, to be his true friend at this time of need, must be severe. With characteristic diplomacy he acknowledged the value of Father Therry's counsel in all matters, but insisted that in future all communications to Government must pass through his hands:—

Sydney, August 21st, 1836.

DEAR AND REVEREND SIR,

I submit for your perusal the copy of a letter from the Private Secretary, which you will perceive refers to an application made by me to His Excellency to have your name re-entered on the list of Catholic chaplains. In my reply, I gave that opinion of your merits, I deemed most just to give, and assured His Excellency I had no doubt you would evince yourself amenable to my authority. Since I wrote, the Governor has forwarded to me a letter written by you relative to a grant of land in way of compensation, which letter, I grieve to say, is an obstacle to the negotiation I trusted ere this to have seen accomplished by the notification of the happy result of my application. I think it would be advisable to request permission to withdraw that letter, and to favor me with a statement of your dispositions so expressed as to meet the apprehensions signified in the despatch from the Home Government. I need not add that I shall be always happy to have the benefit of your suggestions and counsel, but all arrangements with the government of a public character must pass through my hands.

The news contained in the Bishop's letter was a complete surprise to Father Therry. He had been ignorant of any such negotiations on his behalf. The cause of the Government's suspicions, he replied, arose from his refusal to place an earthly authority above the authority of his conscience and

the laws of God; but "If in that letter there be a single expression calculated in any way to give offence or furnish reasonable cause for displeasure, a circumstance which I had not even the remotest reason to apprehend, I shall feel happy in being permitted instantly to withdraw it." He wrote to the Governor as he had promised, and was provisionally reinstated at a salary of £150 per annum; but the official appointment was not made till 13 April, 1837.

In May, 1837, he received news of his mother's death. His affection for home is not manifested by many letters; he wrote but seldom. But to the day of his death the name of his mother is mentioned among those for whom he offered up daily the Holy Sacrifice of the Mass.⁷

And now the abundant energy of the reinstated Chaplain, satisfied at last with the fulfilment of his most cherished desires, was content to expend itself upon the needs of his country parish. He had not come to Campbelltown as a stranger; from the foundation of the township "the priest in his gig" had been well known. Many of the people amongst whom he came had known no other priest in Australia. In the early days of the colony he had ministered to their wants, and said his Sunday Mass, usually his second, under the great tree of the square. Many anecdotes of these early days are remembered by the sons of those who assisted at the open-air Mass. On one occasion Father Therry was prevented from officiating by torrential rain. Near at hand was the Anglican Church, still in building. He led his parishioners to this welcome shelter, and there offered the Holy Sacrifice. When the Anglican clergyman heard of what he termed a "desecration," he demanded an explanation. Father Therry gave it in characteristic language:⁸ "I have the same respect for you that I had prior to receiving your letter; your being a magistrate has no terrors for me. It is not unusual for your Church and mine to hold divine service in the same building,

⁷ See Appendix A, No. 29.

⁸ Reddall Papers, in the Mitchell Library. Mr. Reddall at a later date sent a subscription towards the cost of Father Therry's Church.

though not at the same time; my Church is far more restricted in discipline than yours; yet it permits such usage. I took the liberty in question, anticipating your consent . . .” The indignation of the clergyman was uncalled for, in Father Therry’s estimation; the Revd. Mr. Reddall should have felt honoured rather than chagrined.

Campbelltown was a busy centre. It possessed a large gaol and a court-house—which latter building, until the chapel was built, served for public worship on Sundays. There was also a large Government asylum at Liverpool, where a priest was frequently required to minister to the sick and dying. During Father Therry’s charge of the district he attended this institution several times every week, bringing consolation to the sick and burying the dead.

The foundations of the church at Campbelltown had been laid on December 12, 1824, long before Father Therry’s appointment to the parish, but further operations had been delayed. The energetic priest threw himself into the task of completing it with results that much disquieted Father Ullathorne:—

This was one of his singularities, to put as many windows in a building as the walls would allow of, without any consideration for the intense glare of heated light. . . . At Campbell Town his church was like a cage. . . . His taste in architecture was for what he called *opes*; if a plan was brought to him, his first question was “How many more *opes* would it admit of?” He could not understand the principle of adapting the light of a building to the climate.⁹

Father Therry’s plan for Campbelltown church was certainly a departure from the conventional style of those days. But we cannot help thinking that it was Father Ullathorne, not the innovating priest, who misunderstood the needs of the climate. A plentiful supply of light and air is far more suitable to colonial conditions than the subdued illumination and sometimes stuffy interiors of many English churches; and the old Campbelltown church may be regarded as the first example of

⁹ *Autobiography*, p. III.

a style now very common in Australia. On a hill overlooking much of his vast parish Father Therry placed a structure as solid to-day as it was when he built it; and, though as a church it has been supplanted by a later building on a more convenient site, it still serves (with a remodelled interior) as a convent and boarding school.

In 1833 the building had so far progressed that John Tasker and George Fieldhouse were enabled to submit their tender for shingling the chapel roof at the rate of thirteen shillings and sixpence per square of a hundred feet. In April, 1834, David Lee and Patrick Bleaney agreed to complete the floor, doors and sashes, and glaze the windows for £388 sterling. On July 27, 1834, according to an entry in Father Therry's diary,¹⁰ the Holy Sacrifice was first offered in the new chapel; but the solemn opening did not take place till seven years later. The sons of the early settlers in Campbelltown describe the love of the people for their priest and chapel. On Sundays they would congregate under the trees of the chapel grounds, talking of the good or bad seasons, gazing as they talked over the miles of country around them. Then the familiar figure of the priest in his gig would appear from behind the hills, on his return from Appin or Camden. It was the signal for preparing the vestments and lighting the candles for Mass.

Father Therry's work at Campbelltown was more than the mere carrying out of priestly duties. In his diaries ordinary duties, such as the saying of the parochial Masses, attendance on the sick and collecting funds, are mixed up with records of wider endeavours:—

Campbelltown 17th March, 1833. Arrived from Liverpool. Mass in Court-House for the people. Exhortation on the Gospel of the day, and a Panegyric on St. Patrick. Took Holy Communion to Pat. Prendergast—his birthday. Endeavoured to prevent a prize-fight between two Australian youths.

18th. Attended a meeting intended to provide a reservoir for Campbelltown. Proposed the formation of a Josephian

¹⁰ Manly Archives.

Confraternity of Australian native youths exclusively, for the purpose of discountenancing vice and promoting the practice of virtue amongst the rising generation. . . .

His long experience in the country had shown him the necessity for a Catholic paper to counteract the slanderous statements of an antagonistic press. In a will made at Campbelltown, before setting out on a long journey, he provided sufficient funds to set up a defensive press. The idea was still in his mind when a letter from Dr. Polding told him that the *Australian* newspaper was likely to sell out for £1,400. The Bishop had eight shares of £100 each in hand, and asked Father Therry for help towards obtaining the remaining shares.

In disputes between his parishioners his decision was preferred to that of a court. In March, 1838, Duncan Cameron and P. Kenny had serious disputes over a hay transaction. They had their cases drawn up by a solicitor and submitted to Father Therry, asking him to make his award within one month, "the same being understood to have the same binding force as a decree of the Supreme Court."

Once at least the affairs of the parish involved graver difficulties, some account of which may be appropriate here for the light it throws on Church administration in the early years, as well as on the character—lenient to the ignorant and forgetful, but strict to the limits of severity when deliberate sin was in question—of Dr. Polding himself. A digression which does not concern Father Therry personally may therefore be pardoned.

The conduct of a certain member of the Campbelltown congregation had given rise to great scandal. The jurisdiction of the Church over the souls of her people is as complete and as justifiable as that of the State over the acts of its citizens outside the spiritual sphere; but it is not often that she asserts her jurisdiction publicly for punitive purposes; and such an assertion is intended—as in this particular case—to avert the effects of scandal from the community as well as to bring

back to it the disobedient subject. On 16 November, 1837, Dr. Polding wrote to Father Therry:—

DEAR AND REVEREND SIR,

I send you a monition on the subject of the unfortunate Mr., which you will have the kindness to communicate to the faithful on Sunday next, if this letter reaches you in time. The testimony of Mrs. has in considerable degree removed the impressions I entertained respecting the marriage of to a former wife. This person whom you recollect, had enough opportunity of knowing the fact, had such been the case.

It might be well to take occasion from the injunction of Penance on, to explain to the people the nature and extent of the ancient Penitential Canon, and particularly, to direct their attention to the prohibition enjoining abstinence from the Holy Communion.

The Pastoral Letter was as follows:—

John Bede by Divine Providence and the favor of the Holy Apostolic See, Bishop of Hiero-Caesarea. Vicar Apostolic of New Holland and Van Diemen's Land, to the faithful of St. John's Church Campbelltown, Greeting.

Of the Saviour of the world it was foretold that He came to throw down and to build up, to plant and to destroy. In virtue of our Apostolic Ministry the same duties are incumbent upon us. To sow the seeds of heavenly doctrine in the hearts of our people, to cherish the growth of all that is good, that abundant fruit may be produced, must be the object of our constant solicitude.

We must labour with equal zeal to root up those scandals, which otherwise would spread over and disfigure the Vineyard of the Lord. From our beloved Brother in Christ, your respected Pastor, we have heard with grief not to be expressed, that scandal has arisen amongst you, the like of which is not to be found amongst the Heathen, and we were prepared according to Our Lord's injunction to remove the diseased one, lest by our neglect the flock committed to our care, might receive detriment.

We determined in the name of Our Lord Jesus Christ and with the power of the Lord Jesus, to deliver the guilty one to Satan for the destruction of the flesh that the spirit might be saved, to dissever from the living Body of Christ, His Holy Church, by the spiritual sword of excommunication.



ST. JOHN'S CHURCH, CAMPBELLTOWN

To face p. 188



With much affliction and anguish of heart did we feel ourselves impelled to this painful exercise of our Ministry. Judge then with what consolation we overflowed when we beheld in the repentance of that offending Brother just cause of remission.

Sorrowing for his iniquity and overwhelmed with shame, he is disposed to fulfil whatever penitential duties we may enjoin, so that he may escape that dreadful sentence of excommunication, which he acknowledges, he has most justly incurred.

Seeing therefore it becomes man *to have pity on his own flesh*, and that for our instruction it is written *Mercy I will, and not sacrifice* and moreover, it is *the conversion of the Sinner and not his death* the Lord seeketh, we will not reject his humble supplication. Nevertheless, because he caused the enemies of the Church to rejoice in his disgrace, and to repair the scandal he has given, We enjoin the said to ask public pardon and to express his sorrow either in person, or by letter, to be read from the Altar; and in atonement for that scandal we furthermore enjoin the said to go to Confession once in each month, or so often as his director may require for the space of *five years*, to fast each Friday and to abstain from meat each Wednesday and Friday during *one year*, on which days he will also read the seven Penitential Psalms, and we do not permit him to approach the most Holy Communion till the period of his penance shall be accomplished. We direct this our Pastoral Monition to be read on Sunday, November 18th and the following Sunday.

The grace of Our Lord Jesus Christ be with you all. Amen.

The Apostolic monition produced the effect that was desired. The straying sheep was brought back to the fold. The scandal was repaired by a humble retractation:—

REVEREND SIR,

Penetrated with the deepest sorrow, and covered with confusion, I acknowledge before God and man to have most grievously sinned, and ask pardon for the same. My sin is always before me, I deserve to be cast out of the Church of God which I have scandalized. I am unworthy to be continued in the Society of the Faithful. Under the dread lest my expulsion from the bosom of the Church, by depriving me of the prayers and Sacrifices with which she unceasingly supplicates for her unworthy children would deprive me of the

chief ground of hope I still entertain I most humbly and earnestly implore that the sentence of excommunication may not be passed upon me, and I hereby offer unreservedly and promise to fulfil whatever penitential exercises may be enjoined me by my Right Reverend Father in God, my Bishop, and to do whatever may be enjoined to atone for my sins, and to repair the scandal I have given.

Father Therry's parochial charge of Campbelltown was undoubtedly successful. The church was built. The faith of the people of the parish was stirred and enlivened into a proud profession of their religion. The outer districts—Camden, Menangle, Appin, Liverpool, the county of Argyle and much of the Illawarra—were given all the attention that he could spare. At Appin he decided to build a church. In 1837 he had more than £150 in donations towards the cost of the building; and on 4 February of the same year James Cotter signed an agreement to carry out the work "at the rate of five shillings per perch, that is one shilling and sixpence for quarrying, and three shillings and sixpence for laying the stone." The building was referred to by Dr. Polding in a letter dated November 16, 1837:—

I have not received the particulars respecting the Church to be erected at Appin, or the list of Subscribers, or the names of Trustees recommended by you to me, which would enable me to make application to Government. The Ground Plans I was to have to-day. I fear it will be too late for this day's post. As soon as this is forwarded, the men can commence operations, and lay the foundation, to a certain extent. The weather to the great joy of the country will continue I apprehend unfavorable to travelling. I think therefore considering the circumstances it will be preferable to defer the ceremony of laying the Foundation Stone till the Tuesday in the week following the next. If the arrangement suit your convenience, be so good as to give notice of this postponement to the people.

The time was almost at hand for Father Therry's departure. Throughout his life, whenever the work given him began to prosper after years of toil, another work was found that needed the hand of the master missionary. Campbelltown

was firmly established, and Father James Goold, his successor, with the assistance of a curate, would continue the work. But the Port Phillip district and the island of Tasmania were uncultivated. They called for his ministrations.¹¹

Father Geoghegan has been generally recognized as the proto-missionary of Port Phillip; but from letters written by Dr. Polding on April 19, 1838, to residents of the growing southern township, it is certain that Father Therry was sent to Port Phillip, probably on his way to Tasmania, where he arrived early in the month of May. To Dr. Cupin at Melbourne the Bishop writes:—

MY DEAR SIR,

I assure myself you will derive great gratification from the visit of the Rev. J. J. Therry—the bearer of this note. He is deputed by me to visit Port Phillip to administer the consolations of religion to those far distant portions of my fold. You will derive pleasure not only from the opportunity of attending the sacred ordinances of religion, but also from forming an acquaintance with one who is in every respect worthy of your esteem. It would be well to ascertain a site for church, school and burial-grounds. As soon as I possibly can, of course, I shall be most happy to place a clergyman permanently at Port Phillip, and though at the present moment, I know not whence he is to come, Almighty God may favor us beyond our expectation.

The good-will of the Administrator of the settlement was sought at the same time. To Captain Lonsdale the Bishop wrote:—

DEAR SIR,

I have much pleasure in recalling myself to your recollection by introducing to your kind offices the Rev. J. J. Therry, a clergyman of excellent character, whom I have deputed to visit the Catholics of Melbourne and in the settlement. I regret much the inadequacy of our numbers to the immense spread of the population will not permit me to establish a Catholic clergyman permanently at Port Phillip, and from the same cause the visits of one must be rare.

¹¹ See Appendix A, No. 31.

It is very probable that at this early date Father Therry did minister to the needs of the people of Melbourne. The township lay on his route to Launceston, and a visit would entail but few extra inconveniences. Many later letters from Hobart to friends in Melbourne, with references to land evidently owned by him in that locality, strengthen the contention.¹²

His stay at Melbourne was, however, brief. A month after the date of Dr. Polding's introductions to Port Phillip, he had left the mainland, and had entered upon harassing years of labour and disappointment in Van Diemen's Land.

¹² Cf. also Appendix A, No. 37.

CHAPTER XIII.

Thou has made me endless, such is thy pleasure.

—RABINDRANATH TAGORE

THE Tasmanian Mission to which Father Therry was appointed was in 1838 far from attractive; to quote Archbishop Polding, it presented "probably the slightest attractions of an earthly kind to a clergyman." Still, the task that confronted Father Therry would have been comparatively easy had it been a matter of establishing the Church on virgin soil. It was not. He had first to compose the dissensions that had arisen between the Catholic people and their unfortunate and not over-zealous missionary; then, having brought conditions back to normal, to lay a firmer and wiser foundation.

Father Conolly needs no introduction to the reader. His arrival in Sydney with Father Therry, and the almost immediate differences between the two priests, necessitating Father Conolly's departure for Van Diemen's Land, have already been described. He reached his new mission in 1821. During the years that followed scant progress was made in Church affairs. The difficulties were many—the poverty and servile state of the Catholics, most of whom were convicts, the bigotry and open opposition of the Government, and the need of other priests to help in the work. Father Conolly had not the fighting faculty or the apostolic zeal of the missionary of the mainland. Dean Kenny, who spent some time in Tasmania with him, described him as "a man of no small ability and attainments; but he had become rather antiquated in his manners, on account of being so long by himself. He was a native of the north of Ireland, very witty and full of dry humour and caustic remarks, and has often shown great adroitness in his correspondence with those in authority."¹

The state of the Church in Tasmania, as Father Ullathorne

¹ Kenny, p. 67.

saw it when he first reached Australia, is vividly sketched in his report of 1837 to Propaganda:—²

The Catholics number about 6000, but the Catholic convicts are comparatively few, owing to the fact that for the last twelve years no Irish have been sent here. The Governor, Colonel Arthur, is a bigoted Protestant doing all he can to oppress and stamp out Catholicism; this was made the easier by the ill-feeling existing between the Catholics, and their only pastor, the Rev. Mr. Conolly. He had left New South Wales in 1821 and settled in Hobart Town and obtained a grant of eight acres on the outskirts of the town, and there built a poor wooden hut as a chapel; all granted by Government.³ On my way to New South Wales I called at Hobart Town in the beginning of 1833, and found this hut in a terrible state of neglect. Father Conolly was away at Launceston. . . . As my authority was limited to New South Wales, I could do nothing with respect to Van Diemen's Land except to grieve over its hapless neglected condition, and to call Father Conolly's attention to it.

So exasperated did the Catholics of Hobart become that they collected funds and handed them over to the Governor, asking him to get another priest sent out. Father Conolly retaliated by issuing a writ for libel against one of his parishioners; during the trouble that ensued, Father Ullathorne came to Tasmania to restore amicable relations. (In justice to Father Conolly it must be stated that Father Ullathorne considered the breaches between priest and people to have been fomented by Governor Arthur, as a potent means for destroying Catholicism in the colony. It would be unfair to condemn Father Conolly entirely.) When in 1835 Dr. Polding reached Tasmania, dissatisfaction was still evident. Part of the early Government grant of land made to Father Conolly for Church purposes was now claimed by him as private property. The Bishop refrained from personal interference, and appointed Father Cotham (one of the new arrivals) to assist Father

² *Benedictine Pioneers in Australia*, I. 88.

³ Father Ullathorne's figures are not quite correct, but his conclusions are not very wide of the mark. Cf. Father Kelsh's *Memoir of Bishop Willson*.

Conolly, hoping that this arrangement might rectify the dissensions of the past. He also established a school, and put it in charge of Mr. (afterwards Dean) Kenny, then an ecclesiastical student and one of his party. But the Bishop's mild efforts were not successful. Father Cotham on 12 March, 1836, complained of the impossibility of working in conjunction with Father Conolly:—

If there were another priest in the country so that I could remain here⁴ for a month or two at a time, I would begin to build, and in the meantime instantly take a house, in which I would say prayers every day and give the people an opportunity of going to their duty; at present this is impracticable, living as I do at an Hotel, and my stay being necessarily so short: the people in Hobart Town will not admit the services of Mr. Conolly, so that all the duty of the Confessional there devolves upon me. . . . What with one thing and another, our religion degraded in every place, the just complaints of the Catholics on every side, without one friend to assist or console me, I am nearly distracted, nearly mad. . . . I must candidly tell your Lordship that nothing on earth would induce me to remain here much longer, as circumstances are at present. . . . I consider it my duty to press once more upon your Lordship the necessity of either coming down yourself or sending Mr. Ullathorne or Mr. McEncroe or Mr. Therry to take the place of Mr. Conolly.⁵

In such circumstances Dr. Polding could not refuse to act. He came to Hobart with Father Ullathorne, who was on his way to England, and there saw the complete failure of all his hopes for peace. The land question was one of the chief troubles. Father Conolly, hearing of the Bishop's departure from Sydney, transferred to three dependents his claims to the Church land. When asked by the Bishop to explain his conduct, his reply was so unsatisfactory that suspension became inevitable. He then issued a writ against the Bishop for defamation of character, and Dr. Polding was actually arrested. This, however, aroused public opinion; the Solicitor-General, who had been retained against the Bishop, was com-

⁴ At Launceston.

⁵ *Benedictine Pioneers in Australia*, 1., 102-5.

pelled to return his fees, to apologize, and to undertake the Bishop's defence; and Father Conolly was deprived of all jurisdiction.

His successor, Father Watkins, was not the man to master the situation. A more experienced missionary was required; and experience indicated one man—him who had founded the Church on the mainland. Father Therry's quiet retirement at Campbelltown was disturbed by notice of removal to Hobart; though it is evident from his letter of 31 March (Appendix A, No. 31) that he at first thought the transfer a merely temporary one.

Father Therry arrived at Launceston in April, 1838. The chief motive for the appointment, as well as the popular indignation in Sydney at his removal, are indicated in a letter to him from Mr. John O'Sullivan, dated 7 May, 1838:—

I hope you will succeed in the business which you went on, and particularly in being the means of reconciling Dr. Polding and Mr. Conolly. I have to apologize to the Bishop for what I wrote of him to two or three individuals, when I heard that you were to be removed. I did not know where you were to go, or the time that you would be away. Your friends at Yass were about to have a public meeting, in order to address the Governor against your being sent away; the O'Briens who I believe are the most public spirited members of the Catholic Community were at the head of this. A letter of mine happened to reach them in which I stated your removal would not be permanent; and the meeting did not go on.

In another letter Mr. O'Sullivan writes:—

The papers in Sydney say that you are to remain at Hobart Town "for ever and ever." I received a long letter from the Bishop, who writes as follows: "From Mr. Therry I regret to say I have not received a line. The question of the land is not yet disposed of, and Mr. Conolly seems disposed to be somewhat friendly—a disposition I trust Mr. Therry will guard against."⁶

⁶ Bishop Polding's letter is quoted at greater length in Appendix A, No. 32. Apart from its mention of Father Therry, it is interesting for the indications given in it of the Bishop's attitude towards Governor Gipps and towards the convict system in general.

Father Therry's official papers designated him "Visitor" of the Tasmanian Church; Father Watkins was still the Vicar General, recognized by Government. This duplication of offices caused much inconvenience. His appointment had been made known to the Governor by the Bishop, but no mention was made of his superseding Father Watkins as Vicar General. Consequently when he determined to utilize the services of the three priests then in Van Diemen's Land to the greatest advantage, and notified the Governor of his intentions, he met with unexpected difficulties:—

I have the honor to inform the Governor that the Rev. James Watkins, V.G. has undertaken to perform duty from 1st prox. in the church and district of Richmond, in place of the Rev. James Cotham, who proceeds this week to Launceston, and that the clerical duties of this place devolve on me. This arrangement has become expedient in consequence of the unexpected difficulties that I have met since my arrival, rendering my stay in this colony much more protracted than my Bishop or myself could have anticipated prior to my departure from Sydney.

But the Governor raised objections. Father Cotham's appointment to Richmond had been officially recognized; on his removal to Launceston the Government refused to support him, on the plea that "salaries are confined to ministers whose churches have been erected for their congregations." Many letters from Father Cotham show that he was in a state of poverty. A postscript to a letter to Father Therry states "I have not one shilling in my house, or I would pay the postage of this letter." Father Therry was compelled to provide for his support from his own scant purse.

Even when Father Watkins was recalled⁷ by Bishop Polding, and Father Therry was appointed Vicar General in his place, no notification of the change was made to the Tasmanian Government. Consequently, his application for recognition by the Government lacked authority. He had written to the Colonial Secretary defining his powers as Visitor, and

⁷ Apparently at his own request: see Appendix A, No. 39. But No. 33 presents a different view of Father Watkins.

pointing out that the Governor had officially recognized his position. In reply he was told:—

The Lieutenant Governor has had under consideration your letter relative to your claim to be recognized as the Catholic Vicar General of the Colony. You say that, upon your arrival in the Colony, you transmitted through Major Ryan an introduction from your Bishop to His Excellency, which you thought conveyed all the information Government would require. His Excellency observes that, in the letters from the Private Secretary to which you allude, you are merely informed that His Excellency will receive you in that capacity. Such a communication does not imply a recognition of you as Head of the Roman Catholic Department here, or in any way an integral member of that Department. Whilst the appointment of Revd. Mr. Watkins continues unrevoked, the Governor cannot recognize you, in his stead, as head of the Roman Catholic Department. . . .

In the end Dr. Polding supplied the required information:

On perusing the correspondence which has taken place between the Very Reverend John Joseph Therry and the Government of Van Diemen's Land, I perceive a difficulty has arisen respecting his position, which has been deemed sufficiently valid to withhold the stipend paid to the Vicar General as local head of the Roman Catholic Church. In reference to the subject, I have the honor to inform your Excellency that the authority of Visitor on the part of the Bishop absorbs and comprises the authority and functions of the Vicar General.⁸

This explanation secured to Father Therry official recognition, and a salary of £300 per annum.

It was not until 23 March, 1839, that Dr. Polding proposed that Father Therry's stay in Tasmania should be permanent. Dr. Ullathorne was evidently anxious that he should not return to Sydney. The Bishop wrote:—

With respect to yourself, it will give me, my dear and reverend friend, great satisfaction if you will retain the position you now hold as Vicar General of Van Diemen's Land, in which you have rendered very great service to religion. I

⁸ Quoted by the Revd. J. Cullen in *Austral Light*, Jan., 1917.

am aware that this arrangement will call upon you for a great sacrifice. Were the circumstances similar to those in which you were placed when you first arrived in Hobart Town in 1820, I could not ask you to endure so much inconvenience; they are, however, much altered. Your own good sense will tell you how requisite, with many other excellent qualities, colonial experience is in such a situation. How essential it is that I should have a local Superior, who will encourage by word and example his subordinate co-operators, that the first missionaries should be imbued with the proper spirit. The present number is not sufficient for the extent of country over which the population is scattered. But I think that in the course of a short time I shall be able to send additional aid from the Seminary. I would wish to consult your own inclinations. If they are in accord with the views above expressed, I shall be much gratified.

Father Therry's reply was:—

When your Lordship first expressed a wish that I should proceed to this place, I did not hesitate to gratify that wish, though at the risk of property and health, because I was then, and I trust I shall ever be, sincerely convinced that it emanated from a truly pastoral zeal for the interest of religion. I accept the proposal made in your paternal letter of the 23rd ult; but with great diffidence on account of my great unworthiness and inability, and only on the condition that your Lordship will, without consulting my interests or inclination, appoint whenever the interests of Religion may render it necessary or expedient, a better qualified clergyman as your Lordship's representative in this colony.

The bearer of the Bishop's letter was more welcome than the commission he conveyed. Father Butler had come to share the labour, and was appointed to Richmond. Father Therry was more at his ease now; his authority had been vindicated, and he had a capable priest to assist him.

The dissensions caused by Father Conolly had not entirely disappeared. The land which he was believed to have alienated had not been restored to the Church, and the suspension had not been lifted. He still claimed that the land on which his house was built was his own property; the allotment on which he had laid the foundation of a stone chapel

was, he conceded, Church property. Father Therry seems to have ingratiated himself with his old companion. It was well. The troublesome priest was fast approaching the grave. During his illness he was visited frequently by Father Butler and Father Therry. By the hands of his first companion in Australia the suspension was lifted, and the last rites of the Church administered. He died a holy death. On the day of his funeral Father Therry chanted a Requiem Mass at noon, and the first Pastor of Tasmania was buried amidst the tears of crowds of people, in that portion of the land which he always conceded was church property. Over his grave, some years later, a plain headstone was placed, and on it in a few words the summary of his life:—



FATHER CONOLLY'S GRAVE, HOBART

Of your charity, pray for the soul of the Rev. Philip Conolly, who died the 3rd day of August, 1839, aged 53 years. "My days have declined like a shadow, and I am withered like grass." Ps. CI. 12.⁹

After his death his brother, acting for the heirs to Father

⁹ His remains were afterwards moved to St. Mary's Cathedral, Hobart, where they rest close to those of the first Archbishop.

Conolly's estate, sent the following agreement to Father Therry:—¹⁰

In nomine Domini, Amen:

I the undersigned Patrick Conolly, being the oldest brother and heir at law of the late Rev. Philip Conolly of Hobart Town, do hereby relinquish any claim I may have, or be supposed to have, on the premises and land known at one time by the name of Killard, and now by that of Mount Carmel, which is bounded by Brisbane Street, Harrington Street, Patrick Street and Barrack Street, and which was for some years occupied by the said Philip, in favour of the Right Rev. Doctor John Bede Polding, the Very Rev. J. J. Therry, Vicar-General, and of their lawful successors for the benefit and advantage of the Holy Catholic Church. Given under my hand this 15th day of December, 1840, in presence of the undersigned witnesses.

(Signed) PATRICK CONOLLY.

Witnesses:—Thomas Butler.

P. Williamson.

C. Cooper.

Father Therry's beneficial influence was felt from the earliest days of his coming to Tasmania. He rented the Argyll Rooms,¹¹ where on Sundays he gathered his people around him. Preaching by word and example, he soon effected the same change as he had brought about amongst the neglected Catholics of Sydney. Within a month of his arrival in Hobart, on 28 June, he recorded in his diary that "two Masses were celebrated in the morning, Rosary in the evening, and commenced the enrolment of many Catholics desirous of becoming members of the Sacred Heart Society, the Sodality of the Blessed Virgin, and the confraternity of St. Joseph for the avoidance of strong drink." Port Arthur and the many gaols, with their Catholic prisoners, required more attention than he could spare; but, when Father Butler arrived to assist in the work, Fathers Cotham and Therry were enabled to draw up a definite plan for visiting the interior districts and ministering to the prisoners.

¹⁰ Cf. Appendix A, No. 40.

¹¹ Now the Carlton Club Hotel.

The need for a parish church was pressing. Father Conolly's small chapel was inadequate; the foundations of a larger building near the same site had been laid, and definite steps were now taken to build. In 1840 a petition was drawn up and presented to Sir John Franklin, stating that already £1000 had been subscribed towards the building of St. Mary's in the north-western division of Hobart, and praying that Government would grant the assistance promised under a recent Act. On the 8th of August, 1840, Father Therry wrote that Government had been good enough to grant eight workmen for the Brisbane Street church, and a similar number for the Launceston Church; and requested further assistance for the church of St. Joseph, which he contemplated building in Macquarie Street. On 25 May, 1841, he informed Dr. Polding that this request for funds had been refused:—

The Governor availed himself of the discretionary power granted to him in the last session of the Legislative Council, to refuse assistance to St. Joseph's. I confidently hope that Divine Providence will enable me to redeem my heavy responsibilities, and that no enemy will be able to prevent the completion of the church.

The church of St. Joseph is the great work around which centred so much of Father Therry's Tasmanian labours—and the rock upon which his hopes were shattered.

Memoranda made by him in 1840 give some interesting notes about the obtaining of the land. Three blocks of ground were bought—one of forty-eight feet fronting Harrington Street for £146 from Charles Newman; a similar area for £164 from John Moses; and another, with a frontage of 50 feet to Macquarie Street, from the same vendor for £375. This sale was a momentous matter for the Catholics of Hobart. For nearly twenty years its terms were discussed by Judges and Bishops, by Propaganda, and by the smallest Catholic child in Hobart. Building was commenced in 1840, and the church was opened on Christmas Day, 1841.¹² To-day the building is

¹² See also Appendix A, No. 44.

practically in the same condition as when Father Therry left it.

Father Therry had made himself personally responsible—both by drafts on the security of his several properties, and by promissory notes—for money to cover this expenditure. He wrote to the Governor, at the time of the founding of St. Joseph's: "I have paid £20 as a subscription to the chapel now in course of erection in Macquarie Street, and am personally responsible on its account for a sum of about £1600." This was the amount mentioned in later years, when the dispute with Dr. Willson was raging violently. Again he writes to his agent in New South Wales "For the Lord's sake sell any portion of my property, should it be necessary to pay the whole of these my just debts;" and in the next sentence "Do not forget to help the poor widow O'Brien of Campbelltown." If there had not been so many poor—both deserving and undeserving—Father Therry's finances might always have been in a healthy condition.

A correspondent (Father Kelsh, who was baptized by Father Therry in 1843) has supplied some interesting recollections of ecclesiastical functions in St. Joseph's. The Holy Week ceremonies were not omitted. The morning ceremonies with their beautiful rituals were carried out as well as one priest could manage, and at night Father Therry, seated in the sanctuary with his fellow priests, would recite the Office of Tenebrae, indicating by a stamp of his foot the moment at which the Altar-boys should extinguish the symbolic candles on the triangular candlestick. In all the services of the Church he aimed at the greatest solemnity possible. Where the intimate service of the Altar was concerned, nothing could be too good. This was one of his answers to the critics who thought St. Mary's at Sydney too elaborate for the times. His churches are lasting monuments to his ardent respect for the God Whose servant he was.

Constant worries and struggles were at last showing their effect upon the energetic missionary. Twice in the ten years of his lonely mission in Sydney had he thought of retiring;

but, when his Bishop put plainly to him that if he deserted there was none to take his place, his courage rallied and his health found renewed vitality in extra work. The same despondent feeling was upon him now. He regarded his work as a failure, because it was slow in maturing. He was heartily sick of fighting. Could he not end his years in peace in the land where the ripening harvest of his early labours would condone his inactivity? He wrote to the Bishop advising him to secure a Coadjutor-Bishop who would reside in Tasmania, to procure other missionaries from abroad, and to relieve him of the Tasmanian mission. The Bishop knew his man. He was not surprised at the despondent tone of the resignation. Only one way would succeed—to hint at the damage that Christ's Church might suffer by his withdrawal, to suggest that there appeared some slight signs of desertion and cowardice. He wrote on November 11, the Feast of St. Martin of Tours, from whose life he drew a comparison:—

I am on the point of sailing for Europe. . . . A rumour has reached here—which, were it not sanctioned by the respectable authority of Mr. O'Sullivan, I should deem one of the stories which every day brings forth—that it is your intention to retire entirely from missionary duty. This I cannot hear without much grief. It is of the greatest importance that I should know what are your intentions. I trust, with the example of St. Martin before you, you will pause before you come to this conclusion. Let me hear from you by an early post.

The Bishop reserved a word of encouragement for the last. In a postscript he adds:—

I authorize you by virtue of the powers I have received from the Holy See, to communicate to all within your Vicariate the benefit of a Plenary indulgence three times in the year. . . . Adieu. May God bless and preserve you. Ever affectionately, ✠ J. B. Polding.

The reference to the office for the feast of St. Martin has more meaning in it than appears at first sight. The responses



ST. JOSEPH'S CHURCH, HOBART
(From photograph by J. W. Beattie)

to the third and sixth lessons of that day's Matins were to the point:—¹³

O beatum Virum Martinum antistitem, qui nec mori timuit, nec vivere recusavit. Domine si adhuc populo tuo sum necessarius, non recuso laborem: fiat voluntas tua. . . . Dixerunt discipuli ad beatum Martinum: Cur nos, pater, deseris, aut cui nos desolatos relinquis? Invadent enim gregem tuum lupi rapaces. Scimus quidem desiderare te Christum, sed salva sunt tibi tua præmia: nostri potius miserere, quos deseris.

Father Therry's reply, which he had to send to Europe, was as follows:—

. . . . I have no Assistant and have to acknowledge that I merit the woe of being alone were it for nothing else than my neglect of more earnestly and frequently soliciting your Lordship to send Labourers to this Portion of the Vineyard of our Lord, where indeed the harvest would be great were there sufficient Labourers to Secure it. Under such circumstances I should be unworthy of your Lordship's confidence were I to contemplate even for a moment Retiring from the Mission. Were such an intention seriously entertained by me it should as your Lordship has already had an opportunity of knowing never be acted upon without your Lordship's full and formal approbation. But it would be worse than folly on my part, however inclined I might be, to form at present such a resolution, involved as I am in difficulties arising from heavy personal Responsibilities on account of our intended Churches and from which I could not for a considerable time be freed without a ruinous Sacrifice of private property which might render me totally unable to fulfil obligations of justice and charity to which I am bound.

So he took up his burden again.

¹³ "Oh how blessed a man was Bishop Martin; he neither feared to die, nor refused to live. Lord, if I be still needful to Thy people, I refuse not to work for them. Thy will be done. . . . His disciples said unto blessed Martin: Father, why wilt thou go away from us, or to whom wilt thou leave us orphans? For ravening wolves will break in upon thy flock. We know that thou wouldest fain be with Christ, but, sooner or later, thy reward is sure. Rather, then, have pity on us, whom thou art leaving."—From the Marquess of Bute's translation of the Roman Breviary.

CHAPTER XIV.

. . . . I speak a heavy thing,
O patience, most sorrowful of daughters!
Lo, the hour is at hand for the troubling of the land,
And red shall be the breaking of the waters.

—FRANCIS THOMPSON.

It was, of course, not only church-building that claimed Father Therry's attentions. Convicts were not allowed to attend Catholic devotions; he must fight their battles. Catholic children were spirited away by officials into an orphanage school infinitely more dangerous to morality and religion than the Hobbes-Scott schools of Sydney. They must be redeemed. He did not spare his pen, his energies, or his money. Eight hundred pounds was a fabulous sum to promise in those days; but this amount, and more, he offered for their redemption.

A large number of Catholic children were inmates of the Government Orphanage. This institution had been opened for about eight years, and during that time the priests and Dr. Polding had frequently petitioned that the inmates should be allowed to follow the religion of their parents. Petitions were vain. The superior of the institution was a Protestant chaplain; the school was regarded as an Anglican institution, and the Catholic priest was refused the right of entry. The injustice was evident to all thoughtful citizens. Within three months of Father Therry's coming a petition, signed by eighteen Catholic laymen, and endorsed by one hundred and sixty-three Protestants, drew the Governor's attention to the nefarious system:¹

To His Excellency Sir John Franklin, K.C.H., K.R., etc.,
Lieutenant-Governor of Van Diemen's Land, etc., etc., etc.,
and the Honourable the Legislative Council:—

The humble petition of the Lay Committee of that portion of Her Majesty's loyal and dutiful subjects, who form the Roman Catholic congregation of Hobart Town, on behalf of themselves and their constituents,

¹ Cardinal Moran, p. 249.

Most respectfully sheweth that your Petitioners have long and deeply deplored the want in this Colony of a provision for the support and education of orphan and other destitute children of Catholic parents.

Your Petitioners are aware that there is established here a noble institution, most liberally endowed for the reception, maintenance and education of orphan and destitute Protestant children; but they are also aware that that institution is so essentially and exclusively Protestant that no Catholic children can be admitted within its precincts without an absolute sacrifice of the principles and practice of that ancient and holy religion to which their sponsors had solemnly guaranteed their perpetual adherence at the sacred font of baptism.

Your petitioners most respectfully and humbly submit that to require in these days of enlightened liberality from uneducated and destitute children, such a sacrifice as an indispensable condition to qualify them to receive from Her Majesty's Government means of education and support would be as revolting to the finest feelings of human nature as it would be repugnant to the established principles of unsophisticated Christian morality.

Your petitioners also submit humbly and confidently to the paternal consideration of your Excellency and the Honourable the Legislative Council, that, if a distressed widower or widow, unable through untoward circumstances to provide for a helpless offspring, or the destitute and dying parent consent, under the severe and accumulated pressure of sorrow, grief, and affliction, that their unprotected children should be forcibly and unnaturally severed from their attachment and adherence to that religion which to themselves was more dear than life, it is only because they have no alternative between the starvation of their children and that most painful sacrifice.

Your petitioners, in respectfully submitting the premises to the benevolent and favourable consideration of your Excellency and to that of the Honourable the Legislative Council, most earnestly and confidently pray the aid of Her Majesty's Government towards the establishment of a Catholic orphan school, in which the destitute children of Catholic parents may receive protection and support, and be educated in accordance with the doctrine of the Church of their baptism.

And your petitioners, as in duty bound, will ever pray, etc.

Father Therry was not hopeful for the success of the peti-

tion. The salvation of the children was too important to postpone until Government opposition was withdrawn. He determined to establish an orphanage at his own expense:—

Sir Richard Bourke, who, it is admitted even by his avowed enemies, is an excellent statesman, and Sir George Gipps, have refused to sanction so unjust an infringement of the sacred rights of conscience. The former, on the presentation of a petition, recommended that £600 should be immediately voted, and the latter directed that all Catholic children then in the Protestant Orphanage School should be transferred, with a sum equivalent to the expense of their support, to the newly formed Catholic establishment. . . . Although I have no doubt as to the favourable reception of that petition by Her Majesty's Government, as it is my firm opinion that His Excellency's recommendation alone would ensure to it in that high quarter the object of its prayer, yet, Sir, I look with feelings of alarm through the long vista of time which must necessarily intervene between the petitioners and that object. To the frequently excited and as often disappointed and depressed expectations of the petitioners the prospect will appear dark and dismal unless His Excellency consent that a partial provision be immediately made for these destitute children. I have said "partial provision," as I am willing (and do hereby offer) to provide a house for their reception at my personal expense, should I not be enabled to do so either by the local Government or by private subscription. I have been furnished with the names of several Catholic children now in the Protestant Orphan School, who are, in opposition to the liberal and beneficent spirit of the time, as well as to the wise and benevolent policy of Her Majesty's Government, compelled either to apostatize or immediately relinquish the only means they possess of obtaining support and education.

The precedent quoted was not of sufficient force to induce the Governor to act. The matter was referred to Downing Street, and on 24 March, 1841, its decision was transmitted to Father Therry:—²

. . . . Lord John Russell observes that, having considered this application, he has in reply to express his opinion that it would be impracticable to sanction a vote of money for establishing a Roman Catholic School without first ascertain-

² *Austral Light*, March, 1917.

ing with a great degree of precision the probable number of the children to be admitted into such an institution, and the probable amount of the expense which would attend its establishment. His Lordship is further of opinion that it would be at once vain and injurious to attempt the establishment of separate public charities of this nature for the children of each of the different sects of Christians, who may regard the religious tenets of the rest as involving vital errors.

The position was unaltered. It was useless for him to apply for admission to the orphanage, even to administer the Sacraments to a dying child. Each month he protested to the Government against the injustice. On 10 May, 1841, he wrote:—

It is my duty to inform His Excellency that having been requested on yesterday evening by a prisoner in the female house of correction to visit her son Henry Phillips, a boy about eleven years old, who she stated was then at the point of death, I immediately proceeded to the establishment for the purpose of administering the last rites of the Church, and that on my arrival, the Protestant Clergyman who presides there, refused me permission to visit the patient.

Such cases were numerous. On 15 April, 1841, he wrote to John Montagu, the Colonial Secretary:—³

SIR,

Having heard you eloquently and successfully deprecate in your place in the Legislative Council as unlawful and unjust any attempt on the part of the local Legislature to infringe on the sacred rights of conscience, and, believing that the sentiments expressed by you on that occasion have not been altered by your recent visit to Great Britain, I now appeal to you with great confidence on behalf of the thirty Roman Catholic children who have recently arrived in the colony by the "Mary Ann" prison ship, and who are, I am informed, to be sent by order of the local Government to the Protestant orphan school; where, unless you interpose your advice and influence, they are to be compelled to abandon the religion of their parents. Informed, as I have officially been, that the Lieutenant-Governor, considering that school as essentially Protestant, cannot permit any of its inmates to be instructed in accordance with

³ Cardinal Moran, p. 250.

the principles of the Catholic religion, and, having reason to believe that there are no funds as yet appropriated to the formation of a separate establishment for Catholic children, I am anxious for permission to contribute on my part to remove or lessen the serious difficulty thus created by submitting a proposal of which I most respectfully solicit His Excellency's adoption. The house in which I reside has been purchased and greatly improved by me and is now much better adapted, in my opinion, for a public institution than a private residence; it is fit at present for the reception of fifty children and might without much expense be made to accommodate a much greater number. I propose to give this house to the Government, free from any encumbrance, as a Catholic orphan school, in exchange for an equivalent in some of the waste pasturage lands of the colony. I beg to add that, should this arrangement be approved by His Excellency, I shall have great pleasure in immediately vacating the house at my sole risk in favour of the poor children, that is, I shall not require possession of, or any title to the land, till the approbation of the Right Hon. the Secretary of State shall have been obtained; and, in the event of the arrangement being disallowed, I shall require no rent for the interval during which the premises may be occupied by the children.

His Excellency declined the proposal.⁴

Father Therry was confronted with a situation similar to that which he had faced long before in Sydney. He repeated the tactics he had used then. On 30 January, 1844, the Rev. Mr. Ewing, the superior of the Orphan School, bitterly protested to Government:—⁵

I beg to call your attention to the fact that the Vicar General of the Roman Catholics was at the schools last evening without making me acquainted with it, questioning the matron respecting the number of Roman Catholic children in the establishment, and asking if the school masters would have any objection to teach the Roman Catholic catechism in the school room. He also stated that he should be here again on Friday next to take down the names and numbers. This of course, as headmaster, I shall disallow, and I have earnestly to beg that until Captain Booth is appointed, in April next, no

⁴ See also Appendix A, No. 34.

⁵ Cf. *Austral Light*, March, 1917.

interference may be allowed with my duties, as it can only lead to unpleasantness between the Vicar General and myself; whereas if he waits until a layman is in charge, a proper division of the children can immediately be made, by order of the Government, by one much more likely to be unbiassed than ourselves, and we can then be left to the religious instruction of the children of our own creed.

Father Therry replied that he felt sure that the Governor would not require of him a compromise of duty:—

I cannot however conceal my regret that the headmaster should be so anxious to continue the spiritual tyranny which he has so long exercised over the poor Catholic children of that institution, and that he should, on that account, feel it necessary to debar me, who have the honour to be their legitimate pastor, from a right which, if I am not misinformed, the regulations of the establishment allow to all respectable persons—namely, to visit it on any day of the week, with the exception of Sunday, an exception which, in one case with which I have been connected, has proved to be most unfortunate, as it served as an excuse to that Rev. gentleman for refusing me permission to visit, at the request of his poor, afflicted mother, an only son of about eleven years of age who was then sick and dying, and to whom I was anxious to administer the last sacred and most consolatory rites of the Catholic religion. *Requiescat in Pace.*

His struggles were at last successful. The Protestant headmaster's term of office came to an end. In March, 1844, Mr. Charles O'Hara Booth took over the charge of the Establishment, and freedom of conscience was granted to the Catholic wards of the colony. But it was the old story over again. Father Therry had fought many battles for justice, and as usual, when success was in sight, another stepped in to enjoy the fruits of his struggles. Three months after the conquest of the Orphan Schools Bishop Willson arrived at Hobart.

II.

THE rights of conscience of the helpless orphans of the State had thus been vindicated; but the educational system applicable to children whose parents were living remained strictly denominational. It was unsafe for a Catholic child to

attend the public schools of the island. Bible reading and Anglican doctrinal teachings were integral and necessary parts of the authorized curriculum of studies. The Catholics of Hobart were dissatisfied. They urged Father Therry to bring the matter before Government. They even blamed him for inaction—for as yet they had not realized the futility of placing Catholic grievances before a hostile Government. "There is not a single school in Hobart to which a Catholic child can be sent without apostasy from the doctrines and discipline of the Church, whose interests are committed to your exclusive keeping," an indignant parent wrote. Father Therry forwarded the complaint to the Colonial Secretary⁶:—

SIR,

Permit me with that confidence which your public and private character as a Christian and a gentleman, as well as a grateful sense of the many favours conferred on me by you, leave firmly in my mind to submit to you a communication which I have this day received from a gentleman, who at one time professed to be mine as well as your friend, on a subject to which you, as the most responsible member of the Executive Government, must necessarily attach very high importance. On receiving yesterday a note, which I beg leave also to enclose, from that gentleman's lady, enquiring whether there were any school to which a Catholic child might be sent, I proceeded to the Government school in order to ascertain whether or not Catholic children might be sent there without danger of an infringement on the doctrine or discipline of their religion, and regret sincerely to have to say (but not in the strong language of that gentleman) that the result of my enquiries has been more unfavourable than I could possibly expect; for, contrary to the prohibition of that Church, which Catholics consider themselves bound by the mandate of their Redeemer to hear and obey, the Roman Catholic children who attend at that school read the Protestant Bible and join in prayer with the children of those denominations which solemnly protest against the truth of the Catholic faith and designate it as both impious and idolatrous. To those who believe, as all sincere Catholics do, that there is but one true faith, a system of education calculated to alienate or even diminish their attachment to it must appear dangerous. I

⁶ Cardinal Moran, p. 253.

should sincerely be desirous to support by every legitimate means in my power the established schools, and I do, conscientiously believe that I might do so were a Catholic schoolmaster or assistant appointed to the Hobart Town and Launceston schools and the Roman Catholic children exempted, without reference either to clergyman or parents from joining in prayer and Bible reading with children of different communions. But, as it might require a considerable time before qualified masters could be procured, I beg leave to beg to suggest the expediency of conciliating the confidence of the Catholic community by immediately and spontaneously granting the exemption to which I have already adverted . . .

The Secretary in reply insisted on "those common points of Christianity upon which all agree, and the knowledge of which are necessary to render the community good members of society." But, he added, if Catholic parents demanded that their children should be exempted from the reading of the Bible and Protestant devotions, their wishes would in future be granted.

The promises extorted from Government were not observed; Father Therry had frequently to complain that children had been compelled to attend Protestant instruction. He could not trust the word of Government any longer. Consequently, he established temporary Catholic schools in Elizabeth Street and on the site of the present Cathedral grounds. The foundations of a larger and permanent school were laid close to the church of St. Joseph, and the building was well advanced when Bishop Willson took over the control of the diocese.

Official statistics for 1842 give the Catholic population of Van Diemen's Land as 4,492; of this number only about one-fourth were convicts. The word "convict" is used in a wide sense. The bulk of these unfortunate prisoners were merely political offenders—transported for aiding and abetting Irish struggles for justice. In the island prison of Van Diemen's Land they were shown but scant mercy. The most criminal were huddled together in the gaols of that darkest and most inhuman "Black Hole" of the world's history—Port Arthur.

Others were imprisoned at Maria Island. On the main roads, and at every Government building, men toiled through the long day, urged on by the threat of the overseer's lash; through the longer hours of night they lay down to sleep, fastened together by heavy chains, upon the stone-flagged floors of filthy prisons. They dared not appeal for justice; they could only hope for a speedy death. Into this vortex of suffering Father Therry came as a friend. He found young boys, sentenced for trifling thefts or vagrancies, thrown at random into the company of the most profligate criminals. They protested to him. He protested to Government, but his letters were merely "received." They were outlaws from the privileges of justice. The rights of conscience were denied to them. Attendance at Protestant services was compulsory; the lash and the stocks were the penalty for disobedience.

At his first visit to the Female House of Correction at the Cascades, in August, 1838, he had ordered the Catholic inmates not to attend Protestant services. This was reported to Government; but next year his orders were officially confirmed. In the road-gangs, however, Catholic prisoners were compelled by Protestant overseers to violate the principles of their religion. Father Therry suggested a remedy, by which one Catholic overseer might be appointed who could read prayers on Sundays for the Catholic prisoners. But the Government could not see its way clear to do so; and the evil continued. A convict named Bernard Trainer informed Father Therry that he "was tried at Brighton on the 5th March, 1843, by Captain Forster for refusing to attend Protestant service, and received a punishment of 14 days and to be kept in hard labour, and my ticket suspended."⁷

Catholic overseers in charge of convicts were also compelled to attend Protestant services. One of them protested against this abuse of his rights of conscience, but the Colonial Secretary was unsympathetic:—

Young has only been required to perform a duty which, when he accepted the office, he must have known of, and

⁷ Cullen, in *Austral Light*, Feb., 1917.

should have objected to if disagreeable to him. The Lieutenant-Governor has observed that if Young's conscience is coerced by his accompanying the convicts to church, he ought never to have placed himself in the situation.⁸

The overseer was dismissed, and his position given to a Protestant.

The law stated that no Catholic should be constrained to attend Protestant services against his will. But, as in every system where the interpretation and execution of the law are left to the caprices of minor officials, the result was often grossly unjust. One such case happened when Father Therry attempted to visit the ship *Orator* to give religious instruction to the convicts on board, and Major Arney, an officer of the ship, acted insultingly. It may be worth while to quote from the official report of this incident, a copy of which is among the Therry papers, to illustrate both Father Therry's hot temper and fearlessness of authority when it was in the wrong, and the attitude often taken up by a certain type of official towards Catholic representatives. The magistrate (a Mr. Champ) who was commissioned to investigate the incident reported:—

As far as I have been able to make out, Mr. Therry went on board the ship to see the Catholic convicts; he had not the requisite authority from the Government, and was informed by the Surgeon Superintendent that he could not be permitted to remain on board. . . . Mr. Therry went on shore, procured an order from the Assistant Colonial Secretary, and returned to the ship. The boat was hailed from the vessel, answered "Guard boat," and was allowed to go alongside. Mr. Therry mounted the ladder and, when he reached the top, was accosted by Major Arney, who desired him to descend again into the boat. Mr. Therry objected, saying that he had an order, which he produced from his pocket. Major Arney refused to see his order, said that he had nothing to do with any authority, and that Mr. Therry must leave the ship. He did not, however, leave the ship, but walked towards the cuddy; and Major Arney called for a file of the guard to remove him from the vessel, saying that he had behaved improperly in coming on

⁸ *Austral Light*, Feb., 1917.

board before without an order, that the sentry ought to have fired into him, and that had he been the sentry he would have done so. Mr. Therry told Major Arney that his conduct was ungentlemanly, and Major Arney said that, were it not for his coat, he would thrash him; it seems also that Mr. Therry said Major Arney had taken too much wine, and that Major Arney replied Mr. Therry was cracked. . . . Dr. Booth was in the cabin, but came out on hearing the altercation, which was carried on in loud and violent tones; and Mr. Therry handed to him his permission to come on board the ship. Dr. Booth consented to his visiting the convicts and returned into the cabin.

Much more, continues the magistrate, was said by both parties. His final judgment is that Major Arney's conduct was unnecessarily harsh and imperative, while Father Therry lost his temper and was extremely incautious—a verdict which certainly does not seem over-severe on the Major.

These examples, a few out of many chronicled in the "Therry Papers," illustrate the injustice of the Government system. The rights of convicts could be vindicated only by the forceful and consistent exposition of individual abuses. Father Therry never ceased his appeals for justice.⁸ A refusal of admittance was not sufficient to prevent his ministering to the Catholic prisoners. There was a back door to every institution; frequently a soldier was accessible to monetary bribes; and few could withstand for long his eloquent and sometimes abusive appeals.

Otherwise the Church was making good progress. The country districts were well attended to by the assistant priests; so much so that the Launceston Catholics wrote to Father Therry surreptitiously, asking him to command Father Cotnam to be less reckless of his health in the discharge of his heavy duties. As for Father Therry himself, the constant work, entailing long journeys in every kind of weather, and the grievances of orphans and convicts, were leaving their mark upon his hardy system. His health broke down. A fresh despondency came upon him. He submitted to an ope-

⁸ Cf. also Appendix A, Nos. 35, 42, 45.



FATHER THERRY'S HOUSE IN HARRINGTON STREET, HOBART

(From photograph by J. W. Beattie)

ration, and with the return of health came increased interest in the affairs of the island. In July, 1841, Father Therry visited Sydney on business matters, and on his return called at Port Phillip, where he remained for some time before returning to Launceston.

Many very interesting testimonies to his work are extant, two of which are from the pen of the saintly Marist missionary in New Zealand, Jean Baptist Petit-Jean. On 15 May, 1843, writing in broken English to Father Therry in order to introduce one of his parishioners, he said:—

I cannot refrain myself from expressing you particularly the feelings of the special gratitude of my friends, the French priests to whom you gave lately so generous a hospitality. They will, nor I will never forget your kindness, liberality and some things that I cannot say particularly in a tongue that is not mine. May the Almighty God reward you in the centuple for all the exertions of your noble charity.

Another letter from the same missionary refers to a project of vast importance. Father Therry had successfully laid the foundations of the Church in Australia, and was anxious to extend its influence still further. The islands of the Pacific with their vast populations, still in the darkness of paganism, were calling to him in 1843, just as the pastorless faithful of Australia called in 1819. He asks Father Petit-Jean's advice about interesting the Society of the Propagation of the Faith in the work of raising a native priesthood in Australia for the conversion of the Pacific Islands. He has hopes of inducing the Jesuit Fathers to do the same work. Father Petit-Jean is in full accord with his aspirations. He writes:—

VERY REVEREND SIR,

Your letter of the 31st October caused me the greatest delight. Your project appears to me pregnant with great fruits of salvation for the poor souls. I knew your noble offer before but only in a confuse manner. Nothing was more wise than to aspire to make New South Wales the siege of a little propaganda. Even the appointment of an Archbishop with the Sacred Pallium in the capital of that Colony show that there was something prophetic in your past views and hopes.

I must confess you ingenuously that in concert with a respectable clergyman the Rev. Father Brady, I spoke of a similar project to the Superior of our humble Society in a letter that I wrote about one year ago from Sydney. The idea that was more pleasing for me was that immediately and without inconvenience some good young men of families little disgraced till now could be prepared for the missions of the numerous islands. I pray to God with all my heart that he may bless and reward your good exertions. No doubt it will be followed by the most abundant benediction. I regret that you did not send a copy of your letter for the late commodore, to the central committee of the propagation of faith in Lyons, they would have made an application to a competent ecclesiastical authority, and long ago you had had an answer. I will take care to have this last copy to be sent faithfully to Lyons according to your intentions, and to secure so important a correspondence, I beg to suggest you, Very Revd. Sir to write again, about the same subject to the same central committee in Lyons.

By selecting or suggesting the Society of Jesus you could not make a better choice, however I fear that the same company might decline to accept the offer for the present; it is said, a vast gate is opened to them in China, and they have no missions established in these our seas. I hope it is only a panic fear and we may see soon the infatigable and always ready Ignatius's children to make that distant field to flourish with every kind of virtue but particularly to kindle the Sacred flame of zeal.

J. BAP. PETIT JEAN.

The project for the islands did not mature. But Father Therry must have found full employment for his zeal in Tasmania itself. Considering the few years he had spent there, the healthy progress made by the Church seems incredible. The establishment of various ecclesiastical societies, e.g., of the Sacred Heart and of the Blessed Virgin, the organizations for Total Abstinence, the Catholic Laymen's Defence unions, point to the vitality of his newly reorganized church. He had often lamented the inadequate supply of prayer books for the people and convicts; as a remedy he drew up in 1843 an elaborate plan of a prayer book, and a "Compendium History of the New Testament." The contract for printing had been let to William Platt, when Bishop Willson's arrival took the matter out of his control.

The suggestion made by Father Therry before Dr. Polding's departure for Europe, advising the formation of Tasmania into a separate diocese, was acted upon. Dr.⁹ Ullathorne had clearly shown to Rome the necessity for such an appointment; and on several occasions when the situation was discussed, Dr. Polding expressed his desire that Dr. Ullathorne should be appointed. But when Dr. Ullathorne saw a list of the names recommended by the Bishop, and found his own name at the head of the list, he would not consent.¹⁰

In his *Autobiography* it is stated that the obstacle was the presence of Father Therry:—¹¹

On our return to England we [Dr. Polding and himself] separated, each on our own way. Some letters passed between us on my proposed appointment to the Bishopric of Hobart Town, to which I was as averse as ever; and even more so, because I felt that, good priest as he was, as Father Therry had been placed as Vicar in Van Diemen's Land, I should have the same difficulties to meet there as I had encountered on my first arrival in Sydney, owing to his want of management in temporal affairs. The result was that I received a letter from the Bishop informing me that our relations were at an end.

Dr. Ullathorne had suffered much in Australia. He was tired of it all. As Vicar-General he had, to spare the person of the Bishop, borne on his own shoulders the blows of the fight. He wished to retire to his monastery. What Dr. Polding thought of the contemplated appointment to Hobart can be seen from his willingness to resign the Archbishopric of Sydney, and accept the suffragan see of Van Diemen's Land. "Were I to follow my own inclination," he said, "I would prefer moving to Van Diemen's Land, since the prisoners are sent there and not to N.S.W. They gave me my vocation, and to their instruction I feel strongly attached."¹²

The appointment was finally made; and Dr. Willson be-

⁹ He had received his doctorate in 1837.

¹⁰ *Benedictine Pioneers in Australia*, I., 485.

¹¹ P. 200.

¹² *Benedictine Pioneers in Australia*, II., 9.

came the first Bishop of Hobart. In a letter from Dr. Polding, dated May 4, 1843, the news was conveyed officially to Father Therry:—¹³

MY DEAR VICAR GENERAL,

Short as was your kind favour of the 12th last, which only reached me two days since, I cannot tell you how happy I was to see your handwriting once more. From the pages which some kind friend is so good as to send me, I perceive that your exertions in behalf of St. Joseph's Church continue unabated. I fear, however, the general depression prevents the obtaining of funds very readily. My subscription of £500, I hope to transmit in part at least very soon. At present I have hard work to keep matters straight. My house is full and, I think, about twenty sit down to dinner every day. The Providence of God favours us greatly in the cheapness of provisions. In the course of a fortnight, I trust, I shall be enabled to accompany the missionaries to the natives in the interior. They are four in number. I have three Christian Brothers also residing with me for the present.

You have heard of course, of the Rev. Doctor Willson having been appointed by the Holy See to the recently-erected Bishopric of Hobart Town. I had the pleasure of performing the solemn rite of his Lordship's consecration in Birmingham on the 28th of October, five days before I sailed. The Bishop did not suppose he could leave England before the month of March or April. He is one of the most amiable of men—kindness and goodness itself. Until the period of his arrival Van Diemen's Land remains under my jurisdiction, and consequently under that of the Vicar General by me appointed—that is yourself.

I am in daily expectation of eight bells for St. Mary's; the largest weighs nearly 30 cwt. What a delightful thing it will be to hear the Angelus announced! The tower I will set about, and also the lengthening of the Metropolitan Church so soon as I have the funds. The plan of the tower, which must be built with great skill, by reason of the continued vibration of the bells, I shall receive very shortly from Mr. Pugin, the celebrated architect. . . .

I beg my kindest regards to your sister, and believe me,

Yours, very affectionately,

✠ JOHN BEDE,
Archbishop of Sydney.

¹³ From the Manly Archives.

After this announcement, followed by the news that Dr. Willson was already on his way to the new diocese, Father Therry refrained from beginning any new work. His letters show that he looked forward with eagerness to a new era for the Church in Tasmania. The preparations he made for the reception of the Bishop were elaborate and warm-hearted. He could not foresee the trials and controversies that were now about to begin.

CHAPTER XV.

All is the fear, and nothing is the love;
As little is the wisdom, where the flight
So runs against all reason.

—SHAKESPEARE.

MANY biographies fail because of the secretiveness of the biographer. They depict something that resembles an incarnate angel: behind their flattering portrait the real man remains hidden and unknown. It is the chiaroscuro that makes the picture, the contrasts that reveal the man. If unpleasant facts are to be omitted or relegated to a footnote, biography, like history, forfeits veracity and loses value.

So far, it is hoped, the shadows as well as the lights of Father Therry's story have been faithfully set forth, but the shadows have not been deep. A period in his life has now been reached in which the shadows grow dark indeed. The obstinacy commendable in his dealings with Governor Darling and the enemies of the Church, and less meritorious in those with Father Power and Dr. Ullathorne, was in Tasmania displayed overmuch on behalf of what he deemed a righteous cause, and obscured his outlook upon all other considerations for thirteen years.

Robert William Willson, the first Bishop of Hobart, was consecrated on 27 October, 1842, by Archbishop Polding. Dr. Ullathorne, who knew him well, thus described him:—¹

Among the distinguished ecclesiastics whom England has produced in recent times there is one whose name is held in benediction at both extremities of the world, and whose memory ought not to be left to the shadows of a vanishing tradition. Robert William Willson, a man of singular humanity and benevolence, was the founder of the Catholic Church in Nottingham, the Episcopal founder of the Church in Tasmania, the effectual reformer of the management of deported criminals in our penal settlements; a most influential reformer

¹ *Memoir of Bishop Willson*, quoted in *Benedictine Pioneers in Australia*, II., 44-5.

of lunatic asylums and their management, as well in England as in Australia; and the man who through his influence with the Imperial and Colonial Governments, caused the breaking up of the horrible penal settlement in Norfolk Island. . . . No one could come into Father Willson's presence without being made sensible of his calm, dignified and self-possessed manners. Of middle stature and somewhat portly, he had led too active a life to become a ripe scholar; but he was a man of keen observation, unusual good sense, and great knowledge of human nature. His lower features were squarely set, and indicated strength of will; his mouth was firm, yet gentle in its lines; his grey eyes vivid under their strongly marked brows; but the imposing feature of his countenance was his brow. Square and well advanced above the eyes, the upper part presented an extraordinary development, which rose like a small, second brow upon the first. Herbert's portrait of him, at Oscott, presents a generally good likeness, but by placing the mitre on his head the artist has concealed this remarkable formation, and has thus deprived his features of their crowning expression. Spurzheim was lecturing on phrenology in the Town Hall of Nottingham when Father Willson came in, removing his hat as he entered. The celebrated phrenologist interrupted his lecture and asked: "Who is that gentleman? He has the largest development of benevolence that I ever saw on a human head."

If the phrenologist had examined the visitor more minutely, he might have found another cranial development indicative of a colossal determination, incapable of compromise.

The new Bishop at first refused the appointment to the see of Hobart, and later accepted it only "under obedience." His reason for refusal was the same as Dr. Ullathorne's—the impossibility (in Dr. Ullathorne's view) of working the Tasmanian diocese whilst Father Therry remained in the island. "Before Bishop Willson consented to be consecrated," Dr. Ullathorne writes,² "it was arranged that the Archbishop of Sydney should meet him at my house, for the purpose of settling certain affairs, in which I was requested to arbitrate between them, should it become needful. The principal point insisted upon was that Father Therry should be recalled from

² *Autobiography*, p. 224.

Hobart Town before the Bishop's arrival. This was agreed to, but unfortunately was not done, which occasioned the Bishop many and long troubles; for although Father Therry was a good man, he was not a man of business."

The Bishop had also been assured by Dr. Polding—under a misapprehension—that the Church in Tasmania was unencumbered by debt. The way was thus paved for great dissensions.

Dr. Willson postponed his departure from Europe for almost two years. During this time Father Therry continued the construction of buildings already begun, thereby increasing the debt which was supposed to be non-existent. The Bishop reached Hobart on 11 May, 1844, whilst Father Therry was hearing confessions, and next day took possession of his diocese at a Solemn High Mass. Father Therry, in his capacity as Vicar General, welcomed the Bishop, and forecasted a glorious future for the diocese of Hobart. But his hopes were soon shattered. The Bishop had come with preconceived notions concerning him; had brought other priests with him; and from their number selected Father William Hall to supersede the old Vicar General. The choice was injudicious. Father Hall was not the right man for so responsible a position. His antagonism towards Father Therry was marked; whenever the Bishop softened towards the old missionary, Father Hall was ready to bring fresh reasons for a re-hardening. Moreover, the Bishop knew nothing of his diocese. He should have acted slowly, and learned what he could from one who had built up the infant mission, now a diocese, before dispensing with his services. Father Hall knew nothing of Tasmania; he failed from the start, because he thought he knew all.

The removal from the office of Vicar General was a sore blow to Father Therry. He would not have hesitated to retire from the position, had he not so pledged himself that removal was of grave concern. He had succeeded in obtaining from Government an extra salary for the position of Vicar General, and the emoluments (£600 per annum) now attached to

the office he had intended to use in reducing the debts on Church property. The position was made worse by the fact that, with two trustees, he had made himself personally responsible for the borrowed and already expended moneys.

Father Therry told the Bishop that the trustees, excluding himself, were responsible for debts on the Church property to the amount of £2,600; and there was a further sum of £700 due to himself, which he had advanced when promissory notes and loans were not forthcoming. The Bishop refused to acknowledge any such debts. He had been told that the diocese was unencumbered; as far as he was concerned it would remain so. The trustees had better look after themselves. Father Therry could not understand the attitude adopted. It was just and reasonable that a Bishop coming into a diocese should acknowledge the Church debts of his predecessor. There was no precedent to justify the refusal. The Bishop asked for the deeds of the ecclesiastical property in Hobart; but Father Therry regarded himself as bound in conscience to protect the rights of the trustees, and refused to hand them over. Elaborate details of money spent on St. Joseph's Church and land, St. Mary's land, the schools and presbytery, were drawn up, and submitted on forty foolscap pages. The statement showed that considerable sums had been advanced by Messrs. Regan and Insley, and that these gentlemen, with Father Therry, had given their guarantee for all credits advanced in connection with the various Church buildings. These trustees would continue to be held responsible to the creditors, many of whom were already pressing for payment when the insecurity of the guarantees became known. Consequently Father Therry demanded the Bishop's promise to appoint new trustees, who would make themselves responsible for just debts already incurred. The situation took on a new interest. Legally, the land and buildings were in the possession of the trustees; canonically, the Bishop was master. His right to unrestricted use of the buildings was never denied; if he had only taken over the responsibility of the debts, the trustees would willingly have transferred their legal rights.

Bishop Willson decided to place the matter in the hands of the Archbishop of Sydney. On 10 August, 1844, he embarked for Sydney to be present at the consecration of the Bishop of Adelaide; whilst in Sydney he put the case before the Archbishop, who returned with him to Hobart, arriving there on September 25. All the interested parties assembled in St. Joseph's before the Archbishop and Father McEncroe. The result was unsatisfactory. Dr. Willson demanded an immediate surrender of the deeds, and would take no responsibility, either moral or legal, for the payment of the debts. Father Therry and the other trustees refused to hand over the deeds without a sufficient guarantee. But Dr. Polding was not disheartened. Long ago he had learned the way to deal with Father Therry; he hastened to him, and asked him "as a favour" for the documents. Father Therry unhesitatingly surrendered to the Archbishop of Sydney his only security for redress. Dr. Polding was overjoyed; but it was his duty to reprimand his subject, and require some amends for the treatment meted out to one of his Suffragans. He addressed Father Therry in severe language:—

DEAR FATHER THERRY.

Your conduct towards the Bishop on and since his arrival, I perceive with great regret, has produced an impression on the mind of his Lordship, an impression which entirely precludes the hope of bringing matters to the conclusion I so much desired. You are not, you cannot be conscious how far you have gone beyond the propriety of conduct which ought ever to distinguish the intercourse between the Priest and Bishop. Why were not the papers now put into my hands placed in the hands of the Bishop on his arrival? You had no right over them after your authority as Vicar General ceased, and it ceased the moment the Bishop reached the shore. Your conduct in this matter the Bishop deems unbecoming your station and insulting to himself. And how shall I express my deep sorrow that he, my Vicar General, whom I had requested to do all in his power to render the arrival of the Bishop so pleasant that he should in some sort feel compensation for all he had relinquished, should have been so unfortunate as (to use the least harsh word, and one scarcely appro-

Hydney Jan'y. 11th 1845 -

Dear Mr Henry -

Application has been again made
to me respecting the Farm bequeathed to St John's
Church (completing Town situated at the Triangle
River and adjoining Mr Howe's property. It will
be of my considerable service to the Church, prevent
you from incurring deeper debt towards it and
remove from you trouble and inconvenience, by
transferring to me the Papers and other documents
connected with it - giving also an authorisation
to receive the rents and payments - I request
an order from the godship to do this without delay -
Parties still suffer very great disappointment -

LETTER FROM ARCHBISHOP POLDING, re BUSINESS MATTERS,
ADMINISTERING A GENTLE REBUKE

priate) to render that arrival in every respect distressing—a circumstance to be by him remembered with regret? In 1842 you informed me that the Church was unencumbered with debt: in 1844 upwards of £3000 are due on St. Joseph's Church alone. And yet no apology or explanation, no desire on your part to alleviate the misfortunes you have brought on an infant Church! Again, the manner you have adopted with the trusteeships is in the highest degree culpable. In an examination of conscience now before me, under the eighth commandment is asked, "Have you been guilty of negligence in securing or administering trusts confided to your care? Has any actual loss resulted? To what extent? Have you been negligent in the administration of property entrusted to you? If so, have others suffered? To what extent?" The trustees selected by you are in fact, no trustees. Is there a deed of trust signed by them, to constitute them legal trustees? Debt again on the Launceston Church! I assure you, your conduct gives me great pain, I am humbled to the very dust, when I think how one in whom I placed so much confidence has brought himself into a position which appears to me discreditable. An apology to the Bishop of Hobart Town, most ample and in the manner he may require, you are in justice bound to make. And you must feel sensible that, until this be done, I cannot conscientiously permit you to exercise any clerical functions within my own jurisdiction, in case you contemplate a return to N.S.W.

May God grant you His Holy Grace and enable you to fulfil that obligation which it has been my duty to insist upon, is the earnest prayer of your faithful and afflicted servant.

✠ J. B. POLDING.

The broken-hearted Archbishop had not, we must admit, well analysed the situation. He rightly blamed Father Therry for unbusinesslike methods and his habit of getting hopelessly into debt. But the debt was a fact, whether just or unjust; certain men were responsible for large sums of money used by the Church; must these men suffer considerably for their good intentions? The results of Dr. Polding's action were so regrettable that they must be described in his own language. In a letter of 12 March, 1845, to Father Heptonstall he says:—³

³ *Benedictine Pioneers in Australia*, II., 107 sqq.

I lost no time in setting about business. Therry came to meet us. I went home with him from the Bishop's house and requested he would give whatever papers etc., belonged to the Mission. These he instantly gave up. The accounts of the Church and some others were not prepared, but these in due course were to be delivered. I took them back with me and deposited them in the Bishop's house, and informed [him] that I had every hope that all would be amicably arranged. The next day I was engaged in assorting the papers before presentation to the Bishop. In assorting them I met with a Will in which property was bequeathed to the Bishop. Thinking that this ought to be forthwith transferred to his hands, when for some cause he came to my room in his house, about two o'clock, I mentioned this circumstance of the Will and presented it to him. He took it in his hands, put it again on the table, and then broke out in the presence of Mr. McEncroe, that I was only heaping insult upon insult, that I had no right to meddle with the temporal matters of his Diocese, that he knew well how far he was bound in his obedience to me in spiritual things, and so far he would obey; that he would never pay one farthing of the £3000, and a good deal more to the same effect. His Lordship was much excited and forcibly brought to my mind a remark to which I should have paid much more attention than I did. Do you recollect travelling with Mr. Hulme from Brussels in a third rate carriage? I was praising Dr. Willson's mildness and so forth, and he observed: "Stop till something excites him, and you will see Vesuvius in a blaze." An apparently mild man in a passion is, to me, of all things the most awful. Well, after this explosion, Mr. McEncroe and myself agreed that good to be done there was none. I did intend to propose to have the buildings valued and whatever was over and above their just value to be deemed inconsiderately expended and to persuade Therry to pay that sum out of his own means. This was much in the spirit of what the Bishop himself had proposed. Then by the subscriptions of the people, Government aid (for the secretary told me the Government would consider favourably our application for aid), and the sum which the Bishop proposed to expend in erecting a wooden church if the business could not be amicably arranged, I do not doubt the greater part of the debt would be taken up. This, however, put a stop to the business. I had resolved to leave Hobart Town instantly. However, a regard for decorum forbade this, and cooler reflection suggested the propriety of doing all I could to repair the past and to facilitate the future for the Bishop.

Wherefore, the next morning I requested Mr. Therry and his co-trustees to meet me in the sacristy of the Church. I explained to them how reprehensible their conduct had been in demurring to surrender to the Bishop the writings, etc., belonging to the Church. They replied they did not in the spirit of disobedience, but merely as a means of self-defence; gladly would they surrender the property if they could be relieved from the responsibility. As they were held legally responsible it came to this: "are you then prepared to sell the Church and the land, to liquidate the debt?" They replied, "God forbid, they would rather perish, one and all." "Well, then," I observed, "of what use is your having all the odium of resisting lawful authority, without any earthly advantage?" In fine, I obtained from Therry the transfer of the land to the Bishop, and a declaration that they gave up everything whatsoever into his hands whilst they acknowledged that they were legally responsible. This done, I required them furthermore in my presence and that of Mr. McEncroe, and of Mr. Hall, Dr. Willson's V.G., to ask pardon on their bended knees, for having resisted in any way or demurred to fulfil their duty in surrendering unqualifiedly the Church property; that they now did so and considered themselves alone *legally* responsible. Now I did expect certainly when this had been done, that [if] the Bishop would have cordially set to work and [by] every means exerted to extricate the Church from its difficulties, before this she would have been afloat. In this I have been grievously disappointed.

Since my departure from Hobart Town nothing has been done: the same game of reports and rumours bandied about and acted upon; whilst in addition to the speech made to me orally, Dr. Willson has written to me to say that he has no confidence in me, that he formally and deliberately renounced my friendship, that I have forfeited my title to be considered a just and honourable man, at least he puts a speech into my mouth which expresses this sentiment. In a preceding letter he had intimated that the entire business was mysterious. Of course, our relations are much altered, and only myself can tell how distinctly the hand of God may be seen in this business, and how justly I have been punished by being taken in the net of my own cunning.

Since I commenced this letter, Dr. Willson has written to me to disown the expressions of *my* having heaped insult upon insult: that he intended in this to refer to Mr. Therry. To the rest he does not allude. I ought to have added, that he also said

on the occasion alluded to, that *he had his advisers who were competent to give him advice, and by their counsel he would abide*. For that expression he craves forgiveness, and disavows any intention to offend. This is, however, a very unpleasant state. How all will end I know not. If Wilson of Downside had been with me, or Dr. Ullathorne, this would not have happened. Ten months and more have elapsed—nothing done. Therry has been up here for the last three weeks, and a subscription has been raised to aid in payment of debt. It has reached £170, but what is this to the bulk? In the meanwhile, the people here are beginning to talk and canvass this unfortunate business; parties are again forming which we had well-nigh extinguished. The utmost prudence is required to steer aright. If I am kind to Therry, Dr. Willson will misinterpret it as upholding him in opposition; if I am not, all my people will lose confidence in me. Of a surety I am in difficulties. However unpleasant, Dr. Willson ought at once to have taken the responsibilities, as I did. I left this Mission free from debt; when I returned, owing to the causes to which I have alluded in the beginning of this letter,⁴ when I returned, I found debt to upwards of £4000. I had just as much right to repudiate this, I conceive, as Dr. Willson to refuse the debt of Hobart Town. Had I done so, the confidence of the people in me would have been forfeited, and justly, for ever. If Therry has incurred this debt, be it remembered that he has doubled the income of the Bishop, who enjoys, including perquisites, £700 per annum—£200 more than myself. Erecting the Church, he has given a title to an Incumbent who receives from Government £230 per annum; whilst Bench Rents and other perquisites are quite sufficient to make the sum as much again. With an income of £1100 per annum, to make so much fuss about £3000, with all the means extra to pay it off, does appear to me puerile. Therry has also secured six acres of valuable land to the Church, which Conolly's relatives might have very troublesomely disputed. He has made to himself a good name with the Government; he has raised a zeal amongst the people; and even as here, so there has he pioneered, roughly it is true, but still effectually. Add to this—a teetotaller, and during the twenty years and upwards he has laboured on these Missions, not a shadow of suspicion has passed over his moral character. He is eccentric; fond of notoriety, having lived half his life in the eye of the

⁴ The financial crisis of 1842.



THE RIGHT REVEREND ROBERT WILLSON, D.D., FIRST BISHOP OF
HOBART

To face p. 230

public; a bad manager of money matters, though he prides himself on this head. I think I have fairly held the balance in his regard, and stated faithfully the case.

✠J.B.P.

This estimate of Father Therry's character and work may usefully be compared with those previously quoted from Dr. Ullathorne.

Although, as Dr. Polding says, the Bishop of Tasmania formally withdrew some of the most offensive of his expressions, the breach was never healed, and the work of two men of noble character, each trusted and revered in his own diocese, was hampered by the continual estrangement. As for Father Therry—for whom Dr. Polding had suggested "some honorary post . . . thus to reward his zeal and long services as Vicar General, and to conciliate his adherents"—Bishop Willson suspended him from all clerical duties, and would not allow him to say Mass even in his own house.

Many endeavours were, of course, made to settle the financial dispute. In March Dr. Polding had called a public meeting in Sydney to raise funds for this purpose, and a sum of £115 had been immediately subscribed, £50 of it donated by the Archbishop. An address, drawn up at this meeting and presented to Father Therry, stated that "we cannot endure for a moment the reflection that debts, justly contracted, should remain unpaid—a thing unheard of in the history of the church. We recoil at the supposition that a few individuals who lent the influence of their names and property as trustees, should be allowed to suffer pecuniary loss for such a disinterested act." Father McEncroe, also, sent a word of encouragement: "It is most certain that if a church be in debt and has at the same time landed property, that the said property should be made available to pay the debt; and whoever prevents such appropriation is answerable for the consequences. Your case brings to mind a maxim of St. Theresa, that 'when one does anything considerable for religion or for the service of God, the same good God rewards the individual by sending him some heavy

trial or cross, but in his own good time will send relief and consolation.' This should encourage you in your present trying position."

The subsequent history of the case can best be learned from a statement sent by Father Therry to Propaganda. The report is lengthy and comprehensive, and his statements agree substantially with the Bishop's submissions to Rome:—

Passing for the present many matters of considerable importance which I trust will be explained by the documents I have recently sent to His Grace the Archbishop of Sydney. I come at once to the first formal agreement that was signed by the Bishop and myself. On the 15th August, 1845, I had the honor by invitation or summons of an interview with his Lordship, when after a discussion of more than three hours the following memorandum of agreement was written by his Lordship in duplicate, and then signed by us both, each of us retaining an autograph copy:—

Memorandum. The debt is stated by Mr. Therry to be about £3,300. Mr. Therry will take the responsibility of £1000.

Application to be made to the Government for £700, which Mr. Therry says the Catholics have a legal claim to, under the provisions of the Church Extension Act.

Application also to be made immediately for a subscription to liquidate the debt. And the Church land in Harrington and Brisbane Streets, the dwelling house and School Room near St. Joseph's Church, to be mortgaged for the remaining portion of the debt if the Government will consent. By this arrangement the Bishop does not make himself responsible in any way for the payment of the debt.

(Signed) JOHN JOSEPH THERRY, ✠ R. W. WILLSON.

In the agreement it was stated that Father Therry would take responsibility for £1000. At a subsequent meeting, which according to the partisans of Father Therry was "packed," "was convened by private circular," and was not representative of the Catholics of Tasmania, there was a discussion about the phrase "Mr. Therry will take the responsibility of £1000." Father Therry had understood it to mean that he would be allowed to collect funds to that amount. He told his questioners that he could not relinquish his claim to the

amount: "I dare not sacrifice the rights of others without their consent; I was willing to subscribe £150, and to engage to obtain through my influence and exertions other sums by *subscription* to a large amount." The Bishop thereupon wrote:—⁵

I, of course, understood it precisely in the sense . . . that you would take the responsibility of that sum, totally excluding Van Diemen's Land . . . It would be most unwise to have rival subscription lists at the same time, this man saying "I am of Paul" and another "I am of Apollo," thus creating divisions and heart-burnings, where we may hope to have peace and good-will.

He followed this up on the 25th by writing:—

REV. SIR,

You will be pleased to take notice that, as far as my spiritual authority as Bishop empowers me, I hereby prohibit you within the diocese of Hobart Town making an appeal to the public under any plea whatever for subscriptions on account of Saint Joseph's Church in this city, or giving your sanction or concurrence to others either directly or indirectly to do so.

✠ ROBERT WILLSON.
WILLIAM HALL, V.G. and Sec.

A manuscript note of the same date indicates Father Therry's attitude towards his ecclesiastical superior. He docketed it "The conduct of Saint Louis, King of France, with reference to Bishops whenever he perceived that they were betrayed into acts of injustice":—

EXTRACT FROM THE LIFE OF SAINT LOUIS KING OF FRANCE.

Never had any man a greater love for the Church, or a greater veneration for its Ministers than this good King; yet this was not blind: and he opposed the injustices of Bishops, when he saw them betrayed into any, and he listened not to their complaints till he had given a full hearing to the other party, as he showed in the contests of Beauvais and Metz, with the corporations of those cities.

A proposal was then made to the Governor for a special

⁵ 19 August, 1845.

Act to enable the Church Authorities to mortgage St. Mary's land, which had been a Government Grant. It was hoped thereby to pay off the debts in so far as they were acknowledged by the Bishop. The Governor refused to sanction the proposal until matters had reached a settlement.

Up to this time there had been no question of the amount of debt, which was taken as at least £3,300. But on a re-examination of the accounts a proposal of an entirely new nature was agreed to:—

On the 7th October, 1845, a meeting of the clergy took place. I was not invited to it nor was any person then authorized to represent me, when the following resolution was signed by the Very Reverend William Hall, Vicar-General, and five other clergymen, which I have reason to believe was very reluctantly done of some of the latter: "We, the Catholic Clergy of Van Diemen's Land, assembled this day at Hobart Town, have unanimously agreed, after mature deliberation, and careful consideration of the evidence produced, that the maximum of the debt on the Hobart Town Church account does not exceed £2,300, and that the Bishop would not be justified in pressing on the resources of the community for a larger sum." Signed W. HALL, V.G., JAMES COTHAM, THOMAS BUTLER, W. P. BOND, WILLIAM J. DUNNE, JAS. LEVERMORE.⁶

Father Therry's reference to the reluctance of some of the signatories is borne out by Father Butler. Father Therry wrote to him,⁷ "As your name appears amongst those by whom I have been sentenced to lose my character and to forfeit one thousand pounds at least, you will not be displeased with me for enquiring on what evidence you have condemned me to a punishment so dreadfully severe." Father Butler replied that he had consented to reduce the debt by £1000, understanding that Father Therry would be able to collect this amount outside Van Diemen's Land. He added: "P.S. Lest you may think I have called in question your integrity or honesty of purpose, I now solemnly declare that in my conscience I believe you

⁶ From Father Therry's Letter to Propaganda, as are most of the other quotations referring to this matter.

⁷ 13 November, 1845.

have expended not only £3,300 on Church, etc., but above that sum, yet for the reasons above I do not think the Bishop would be justified in asking the people to contribute more than £2,300."

By mutual agreement the case was submitted to a private court. The Solicitor-General acted for the Bishop, and Mr. Roderick O'Connor for Father Therry. But no decision was arrived at. The case was then presented by Dr. Willson to the Caveat Board, applying for the restoration of all legal rights to the property in dispute. The application was not granted. On 10 December Dr. Willson made another proposal to Father Therry—that the debt be recognized as £2,300, and that the £700 due to Father Therry be paid in yearly instalments, and the £300 already collected in Sydney be added to it, making up the required £3,300. This was agreed to by Father Therry, but was not carried out. Proposal followed on proposal; accountants, solicitors, and private arbiters were engaged, but nothing was done.

The year 1846 saw a repetition of the litigation of the preceding year. Letters passed between the parties concerned, and in July an equitable agreement was made and signed by both parties; but it, too, was not observed. The letters of this year throw light on the embarrassing situation that had arisen through the obstinacy of two strong-willed men. Where a spirit of trust and forgiveness would have settled all unpleasantness, an unbalanced insistence on technical distinctions, seeking to smother dissensions by litigation, made the solution of the difficulty almost impossible. A few of these letters will be of interest.

Father Therry wrote on April 27:—

MY LORD,

As I have been just reminded that it is your Lordship's intention to sail from Hobart Town to-morrow for Norfolk Island, and as I have reason to apprehend that your Lordship and he who has now the honor of addressing you shall not meet again before we appear at the dread tribunal of the Omnipotent and Most Righteous Judge of the living and the

dead, from whose decision there is no appeal, I feel it to be an agreeable duty to say, that I am anxious to be reconciled to your Lordship before you leave; and, as a proof of the sincerity of this anxiety, I beg also to say that in the event of an immediate settlement of the Church Liabilities on legal and equitable terms, I shall cheerfully undertake to procure by subscription in N.S.W., within twelve months from this date, one hundred and fifty pounds which with a subscription of equal amount promised to me recently by Mr. John Regan, and my own subscription of one hundred and fifty pounds, all payable within twelve months, will take from the amount of the Church debt the sum of four hundred and fifty pounds.

I have the honor to be, etc.

JOHN JOSEPH THERRY

To this generous overture he received the curt reply:—

REV. SIR,

Your letter was received last night at a very untimely hour. Whoever may have business to transact relative to the temporal affairs of St. Joseph's Church, must apply to my Solicitor, Mr. Pitcairn.

✠ R. W. WILLSON.

A few days later, however, a new offer was made during the Bishop's absence:—

On the 4th May, 1846, a document of which the following is a copy was handed to me by Captain Swanston, the manager of the Derwent Bank and one of the Bishop's friends, as a plan of settlement of which His Lordship had approved.

(1) Bishop Willson to pay to Mr. Therry the sum of £700, to enable Mr. Therry to discharge his numerous small debts and to leave the Colony;

(2) Bishop Willson to engage himself to use his utmost endeavours that the residue of the sum claimed on the Church account, say £2,600, and for which sum Mr. Therry and his co-trustees have made themselves responsible, shall be paid and their responsibility removed within three years by five equal instalments in 12, 18, 24, 30 and 36 months;

(3) That the Church property shall be vested in the names of two persons unconnected either with Bishop Willson or Mr. Therry, to whom Mr. Therry and his co-trustees shall surrender their Trust;

(4) That the new Trustees shall have power of mortgag-

ing the Church property under the authority of Bishop Willson to enable His Lordship to raise the funds necessary to pay off the debt incurred by Mr. Therry;

(5) That if within 24 months the first three payments shall not have been made, or the responsibility removed, the new Trustees shall resign their trust and shall deliver back to Mr. Therry the deeds of the trust property;

(6) That Mr. Therry shall, on the above arrangement being entered into, leave the Colony.

Signed, CHARLES SWANSTON.

From this moment it becomes almost impossible to follow the course of events intelligently on the evidence at present available. In the first place, the Swanston offer seems to have for some unknown reason fallen flat, for the correspondence that immediately followed on the Bishop's return ignores it. On 29 June Father Therry wrote:—

MY DEAR LORD,

Having this morning declared from the altar, after the celebration of the Divine Mysteries in St. Joseph's, that you had done everything in your power . . . to effect a just settlement of the debts contracted by the trustees of that Church. . . . I am still anxious to accept any offer respecting those debts, that may appear to us to be just and equitable It follows then, that either of us must have laboured under a dangerous illusion that may become false if not speedily removed. . . . Let us now if possible avoid a reference to bygone transactions, and attempt at once *de novo* to come to an arrangement. . . .

JOHN JOSEPH THERRY.

This time the reply came from the Vicar General.

June 29th.

REV. SIR,

I am directed by the Bishop to state that, with reference to the temporal business of the Church, you are requested to communicate with his solicitor, Mr. Pitcairn.

I am etc.,

W. HALL, V.G.

On 2 July, however, an agreement on the Swanston lines was actually signed:—

An application to be made forthwith to the Government

for leave to mortgage St. Joseph's Church and the adjoining buildings, etc. for £2000. In the event that the Government refuses that leave, the Bishop and Clergy to give a written assurance to the creditors that they will use their utmost endeavours that the sum of £3,300 shall be paid as follows, viz: £700 to Mr. Therry's private creditors immediately, and the remaining £2,600 to be paid within three years, by instalments at 12, 18, 24, 30, 36 months, at 8 per cent. interest, but in the event of any unforeseen circumstances occurring to prevent the full payment of that amount within the period specified, the Bishop and Clergy pledge themselves that the balance shall be paid as soon as possible, with the aforesaid interest.

✠ R. W. WILLSON.

JOHN JOSEPH THERRY

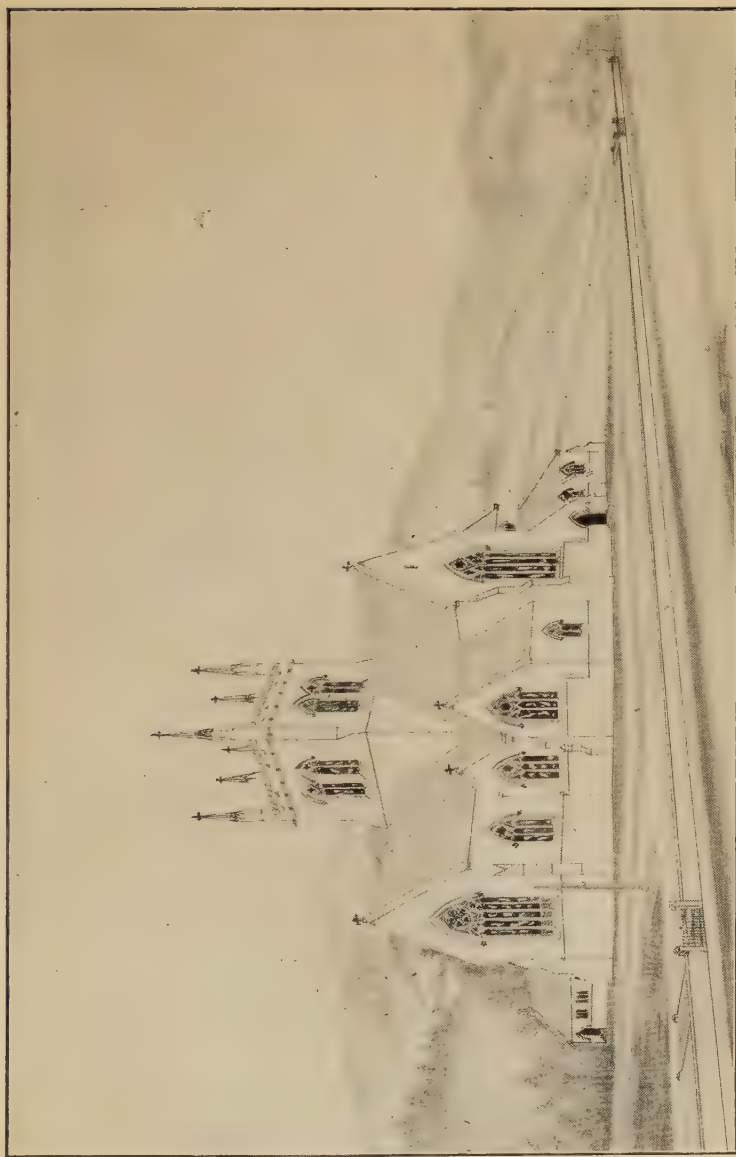
To the agreement was attached a memorandum (which Father Therry accepted) in which the Bishop and his priests claimed that they regarded themselves as bound by a moral and not a legal obligation.

This agreement, although for many years Father Therry regarded it as the only satisfactory solution, was within a few days found impossible. The Lieutenant-Governor promptly refused permission to mortgage the properties in question, on the ground that in his opinion the grants of land had been intended for a permanent support to the Church, not as a means of enabling members of the Church to relieve themselves of financial embarrassments. Consequently within a week (on 8 July) the Bishop put forward a new offer, of which we have no explicit details:—

REV. SIR,

The document I now forward to you contains the terms I have now to offer once more to you for the settlement of affairs which so deeply afflict the church, which terms are approved of by your co-trustees, Messrs Alcock^s and Regan. From those terms I shall not depart; and should you decline acceding to them, I beg to inform you that I shall not enter into any further communication on the subject.

^s Mr. Alcock had ceased to be a trustee some time before Bishop Willson's arrival; his successor was a Mr. Insley.



FIRST SKETCH FOR ST. MARY'S CHURCH, HOBART

You will please to remember that contrary to the Canon of the Church, and the printed regulations of the Vicariate of N.S.W. and Van Diemen's Land, you erected a church, and in part paid for it by money given by the public (£3,100), on land purchased solely in your own name, not even as a trustee, and, taking advantage of that strange act, you have set at defiance for the space of two years every effort which has been made to free you and others from responsibilities incurred, declaring that you would never give up the title until all responsibilities were legally removed.

You are aware now, as you were then, that the church possesses no available property to pay or upon which money can be obtained by mortgage for the discharge of the debt contracted, and therefore I could not in justice to myself, or to the creditors, bind myself by personal or legal responsibility to pay that which I do not possess and which I could not command. . . . I therefore offer you once more with the concurrence of my fellow-labourers (and they have recorded their reasons for doing so in a resolution passed among themselves last week), the best terms I can, and now leave to the Disposer of all events, the issue.

✠ R. W. WILLSON.

In this letter the Bishop's case was clearly presented. Father Therry, in his perversity, had violated the canons of the Church, and had persevered in this attitude to the great distress of those within and without the Church. But he was not wholly to blame. The Bishop was adamant; he had never courted compromise. The justice of Father Therry's claims was supported by men of learning, such as the Archbishop of Sydney and Father McEncroe. His attitude, however, was never completely condoned. Each litigant was at fault; and the fault was obstinacy.

The reply from Father Therry gives some idea of the privations he was enduring in Tasmania, where, it must be remembered, he was suspended, and in receipt of no salary.

MY DEAR LORD,

I have had this evening the honour of receiving your letter of this date, enclosing a document containing terms proposed by your Lordship for the settlement of Church affairs, and further stating that from those terms you will not depart.

In reply I beg to say, that I shall not willingly depart from the agreement made on 2nd July, which was signed both by your Lordship and myself. But, if your Lordship is determined to compel me, after a moral imprisonment of two years in the colony without an income, to adopt your own terms, I must either submit to them or to impending ruin, as my private debts alone in this city amount to £1400, whilst I still have the whole responsibility of the Church debt upon me. To recover payment of three of those latter debts, three actions were commenced against me during the last term in the Supreme Court. One of them was stayed by a renewed acceptance at 12½ per cent.; on the last an execution has been issued against me, in virtue of which, the Sheriff's bailiff is now in charge of my property, which may be sold by auction in the course of a few days. With reference to the charges brought against me in the latter part of your letter, your Lordship will, I trust, pardon me for deferring my answer to them till they shall have been formally brought before a competent and impartial tribunal.

J. J. THERRY.

From a letter of Mr. Pritchard, Father Therry's solicitor, the condition of his finances can be learned. "Mr. Bennison will perfect his judgments against Mr. Insley and yourself" [the trustees] "on the part of Crisp to-morrow. . . . I have seen Messrs. Butler and Coy. about Mr. Dunkley's action. They are instructed to lose no time in obtaining a judgment.⁹ If this be so, you will be obliged to choose between the alternative of an insolvency and a surrender at discretion to the Bishop."

At this date Dr. Polding was in Rome. Dr. Willson now departed for the same destination. Father Therry left Tasmania at the end of the year, and for about six months succeeded Father Geoghegan in the charge of the parish of Melbourne. The following year he spent in Sydney.

Meanwhile the litigation was continued by appeals to the Caveat Board on behalf of the former Vicar General and the disappointed creditors, and counter-appeals by the solicitors of the Church authorities.

⁹ Crisp had given credit to the Trustees of St. Joseph's to the extent of £56, and Dunkley £114. See also Appendix A, Nos. 38, 41, 46-51.

On the 6th of September, 1848, Father McEncroe advised acceptance of the Bishop's last offer. He wrote to the three Trustees:—

I have seen the offer recently made by the Bishop and Clergy, viz: "We bind ourselves morally and by every solemn sanction, short of a legal undertaking, to pay off the remainder of the Debts in three years and to pay 8 per cent. in the meantime." A Gentleman of the highest respectability, and in whose judgment the Archbishop places great confidence, recommends the acceptance of the offer. I should dissuade a recurrence to further legal proceedings or legal advice, as our respected Attorney General here observes that this is a case to be settled by honest men of common sense, and not by the opinion of Attorneys.

But the year 1848 passed, and no settlement was effected.

On 26 January, 1849, Father Therry addressed a petition to the Bishop, introduced by the headline, "*Spectaculum facti sumus mundo et angelis et hominibus.*" He begged that the Bishop would put into execution the agreement signed by him in July, 1846. The Bishop was not in a compromising mood. He aired his grievances in a letter to Dr. Heptonstall, complaining of the attitude of Dr. Polding since his return from Rome:—¹⁰

. . . . We are just in the state I left things in 1846. Mr. Therry is here, as mad as ever!! The Abp. has reversed (as much as black is opposed to white) his decisions and opinions given in Rome, (just as I foretold or rather dreaded): unless you saw the letters you would not believe it; and still no reasons are given for changing. The fact is, the Abp. is surrounded by men who allow him not to have a will of his own, and all fear Therry's influence in N. S. Wales. If I hear not from the Abp. in a short time, all correspondence shall be sent to Rome. I apprehend the Abp. has applied to Rome for power to settle the affair himself, but I may be wrong. However, I shall submit to no such arrangement until I have made an appeal. The Abp. *has decided—he recorded his decision* when in Rome; he even went so far as to wish to have power to compel Mr. Therry to return to Cork in one month if he re-

¹⁰ *Benedictine Pioneers in Australia*, II., 149.

fused to accept of the just and liberal offers made by me. This written decision prevented me going to Propaganda, the only business which took me to Rome.

The situation was becoming more serious. The controversy, hitherto confined to the clergy and a few members of the laity, was taken up by the Press. The *Britannia* published all the letters and agreements between the Bishop and Father Therry. To such a bigoted journal the position was delightful. It printed leading articles on the Bishop's despotic treatment of an innocent priest, and took upon itself the task of protecting Father Therry. When a charge of bigotry was made against the paper, the editor threatened legal proceedings, and stated his intention of issuing a pamphlet "that will be instructive, as respects the power the priesthood has to ride roughshod over the majority of the people."

Father Therry appealed to Dr. Polding to extricate him from the difficulties by which he was surrounded. He wished for peace in the Church. He reminded Dr. Willson that the agreements signed by both parties in 1845 and 1846 still remained unfulfilled. These agreements he forwarded to Dr. Polding, saying that he had always been willing to abide by them; it was the Bishop who had failed.

The Archbishop of Sydney had so often failed to settle the Hobart troubles that he hesitated to adjudicate again. He sent his Auxiliary, Dr. Davis, Bishop of Maitland, to help in the solution of the difficulty. Dr. Davis, writing to the Prior of Downside on 12 December, 1849, stated his view of the facts thus:—¹¹

. . . . After Christmas I am going to Van Diemen's Land at Bishop Willson's request, with a view to settle this most unfortunate affair of the Hobart Town Church. This dreadful business has continued to the present time and has almost ruined the Church of Van Diemen's Land. It is much to be regretted that the Bishop did not, at his first arrival at Hobart Town, on finding the Church in debt to the amount of some £3000, immediately decline having anything to do

¹¹ *Benedictine Pioneers in Australia*, II., 155-6

with it until the Archbishop and Mr. Therry, who had been his grace's V.G. in V. Diemen's Land, should have settled these matters and put all on a good footing. Instead of doing this, the Bishop took possession of his Church, got Mr. Therry to make over to him the salary (about £600 a year) which Mr. Therry had hitherto enjoyed as head of the Church, and then declined the responsibility of the debt. This appears hardly fair, as *emolumenta* and *onera* ought to go together; and considering that Mr. Therry had been solely instrumental in securing this Government salary to the Church, he would naturally expect the Bishop to take from him the responsibility of the Church debt. Besides, Therry, though a worthy man is a *rum un* to deal with; and to be at variance with him is to be exposed to odium from all quarters, so much is he esteemed and loved by all amongst whom he has been labouring during the last 30 years. He is the queerest mixture of good and evil (evil, of course, I mean *materialiter non formaliter sumptum*), that ever crossed your path; benevolent and charitable in the extreme, indefatigably zealous, and of extraordinary devotion; hours will he spend kneeling before the Blessed Sacrament after celebrating Mass, should no duty call him away; yet, with all these excellences, he will not scruple as to the means of annoying anyone that unfortunately comes in contact with him. He is not an avaricious man, or he might long since have left the Colony with £40,000 at least; and at the same time that he would spend all that he had amongst the poor, he would niggle with the poor Bishop for a farthing. He has been staying at Hobart Town during the last 18 months and he protests that he neither will nor can leave that place until the Bishop comes to some arrangement of the Church affair. His presence there is, I fear, a great annoyance to the Bishop, and an equal evil to the Church. Nearly all the people sympathise with him, and, as you may suppose, the Bishop's unpopularity is proportionate to that sympathy. In consequence of the delay in the settlement, the debt has been accumulating at 8 per cent. interest during the last six years, so that, under all circumstances, as you may suppose, I do not contemplate my job with much pleasure or very sanguine hopes of success. However, as the Archbishop thinks we shall succeed, I most willingly accede to Bishop Willson's request. I don't know Mr. Therry personally, and on this account I must take with me one of our clergy, otherwise he will probably regard me as a partisan of the Bishop. This affair I expect will cost me about £50; and I fear there will be no funds

at Hobart Town to defray my expenses; however, I should be happy to spend ten times the sum (if I had it), to restore peace to that afflicted Church.

Bishop Davis, too, was unsuccessful. He had to write on his departure, "I am sorry in returning to Sydney, I am leaving the unfortunate affairs of the Church in the same unsatisfactory state in which I found them."

In 1851 official permission was given to re-open the case before the Caveat Board. Among the Therry papers there are lengthy submissions by different solicitors for and against the contention that the Catholic community never acknowledged the debt to be £3,300, and that the Bishop, when mentioning that sum in the 1846 agreement, did not take responsibility for more than £2,300. A report of the proceedings states that legal costs up to the present are considerably in excess of the amount in dispute. On 26 October, 1852, Bishop Willson made the problem still more difficult. He proposed that the amounts should be determined by two or four gentlemen, but "to prevent any misunderstanding I add, it is not my intention to take upon myself the moral responsibility for the payment of any sum not declared to be due by arbitrators, *as I did up to the time the Right Rev. Bishop Davis visited Hobart in January, 1850.*" On the 26th of November he emphasized his antipathy to Father Therry by forbidding him to attend the sick-beds of those who called for his services, and advising him to refer all sick-calls to the Vicar General.

The quarrel was at last submitted to the Solicitor General as arbitrator. In twenty folio pages the Bishop's case, a review of the whole proceedings, was drawn up by his solicitor. Father Therry's solicitor was no less energetic. But the decision, given on 26 March, 1852, was unsatisfactory to all parties. The arbitrator reviewed many of the proposed solutions, analysed the difficulties that would make them inoperative, and saw no way out of the trouble:—

I have most anxiously considered this case with a view of devising some Legislative remedy, by means of which the reimbursement of the sums of money expended on St. Joseph's

Church by Mr. Regan and the other creditors may be secured to them. But I regret to say that I have found the subject at every turn so beset with difficulties on all sides, that I have been unable to arrive at any satisfactory result.

It is obvious that the only tangible subject matter for the Legislature to deal with is the church property and appurtenances. For there is no definite *person* or body of persons, who can be fixed with liability to pay these sums of money. The utmost that can be assumed in favor of the creditors, is, that the Roman Catholic community, having the benefit of the expenditure, ought to discharge the debt. But who compose the R.C. community? The term is obviously so vague that the body comprehended within it cannot be dealt with by Legislative enactment. As to charging the debt on the salaries of the Bishop and clergy, that could only proceed on the assumption that they are, or have made themselves, *personally* responsible. But that cannot be so considered. They have no personal interest in the monies expended, and have never admitted a personal liability. They cannot be regarded in connection with this matter but as the agents of the R.C. community, and in that character could not be made responsible through the medium of their salaries, which contemplates a personal liability. But it is suggested that the debt might be charged on their salaries as a means of compelling them to adopt measures which are in their power to raise the debt from other sources. But such an *indirect* species of Legislation would never be adopted—nor could I, by any means, advise it. It would be an attempt to operate *in terrorem*—to operate on the fears of the Bishop and clergy of loss of salary—to give them a *personal* interest in procuring means from the community—viz. to relieve themselves from the *personal* liability fixed on them by the Legislature. The Council, I am convinced, would never be party to such a proposition.

There remains then the Church property only, and, the only mode of dealing with that which can be suggested is by way of mortgage—or something in the nature of a mortgage. The Sydney Act 3 Wm. 4., for enabling the Trustees of the Scotch Church to mortgage to the Government, is cited as a precedent. No doubt if the Government of this Colony could be induced to advance the required sum on such an Act being passed, that measure would form a precedent. But I conceive it very improbable that the Government here would be induced to make such an advance, even if the Council were prepared to sanction it. If the Law Officers

were consulted I think it would be their duty to advise that such an Act as the Sydney Act would be nearly inoperative for securing the repayment of the money. The security would be altogether of too questionable a nature to make it safe to advise the Government to rely upon it.

An Act authorizing Trustees to raise the requisite sum on mortgage would, it appears to me, be equally inoperative. For who would advance such a sum on such a security? The only means by which such a mortgage could eventually be enforced would be by a power of sale—but of what use would that be? Who would buy a church? It is suggested that the Bishop and congregation would make sufficient exertions to prevent such a desecration—but would anyone be willing to advance his money on the sole dependence of such a feeling actuating the R.C. community? I apprehend not. And therefore an Act empowering the borrowing of the sum on mortgage, though perhaps the least objectionable course in point of principle, would be nugatory in practice.

The only other course is one which would probably be effectual in *practice*, but is too objectionable in principle to leave any hope of its adoption. It is, to vest the property in the Church &c. in the Creditors themselves as Mortgagees for the purpose of *seeking* repayment of their debt. Here the practical difficulty of obtaining the *loan* would be done away. The loan would have been already made, as it were—and all that would remain would be to enforce its payment. And on proceeding to do this by exercising a power of sale, I can have little doubt that the object of obtaining payment would be obtained by the exertions of the Bishop and Clergy to prevent a sale. But the objection to such a course in principle is this—that inasmuch as not only the monies of these creditors but also those contributed by the Government and other parties were expended on the church, the proposed measure would give the creditors a right of disposition over funds which ought not in justice to be subject to their claim. It would be a very different matter if the sums advanced by these creditors were the only funds expended—for then the building might very fairly be made subject to their claim. But the other monies (those of the Government and other contributors) are so inextricably mixed with those of the Creditors, that it is impossible to give the latter any right over the property without infringing the rights of the former. It is impossible to get over this objection and, in my opinion, it finally disposes of any hope of Legislative interference of that nature.

As to the suggestion of the possibility of a vote of the Council based on the inequality of the aid afforded by Government hitherto to the R.C. Church in comparison with the other endowed churches, anyone acquainted with the temper of the Council in that respect will see at once the futility of any such hope.

I have been indeed most anxious to devise, if possible, some means of extricating the Creditors from their difficulties, and deeply regret that after much thought and patient consideration I have been unable to arrive at any satisfactory result.

The futility of litigation and of State interference had been at last proved, but there was another authority to which an appeal could be made. Dr. Willson was ordered to proceed to Rome. We learn from a letter of Father Therry's, written in November, 1852, that by that time Rome had investigated the case. In March of the following year Father Matthew (the famed temperance advocate) congratulated Father Therry: "I anxiously hope that, the Court of Rome having decreed in your favour, you have been reinstated in your rights." Yet the end was not in sight.

Rome deputed the Archbishop of Sydney to settle the case; he, acting on a hint from Rome, decided to place the matter in the hands of an Episcopal Synod, but his efforts were nullified by the refusal of Dr. Willson to accept a synodal decision. Dr. Polding wrote to Bishop Serra in January, 1857:—¹³

. . . . I was on the point of requesting your attendance at a Synod which the Holy See intimated its wish to be convened—in case I considered that by the means of the Synod the sad discussions which have been going on in Van Diemen's Land for many years could be terminated.

Of this I saw no prospect, and consequently I did not convoke the Prelates of the Province. One party had entered his protest against any decision to which the Bishops might come, and the other had rejected the terms which I myself drew up as meeting the equity of the case—so the matter is at once referred to the Holy See.

¹³ *Benedictine Pioneers in Australia*, II., 236.

This time Father Therry was appealed to. The Cardinal Prefect of Propaganda wrote:—

REVERENDE DOMINE,

R.P.D. Archiepiscopus Sydneyensis, cui Sacrum Consilium Christiano Nomini propagando commiserat, ut officia sua tecum inter ac R.P.D. Episcopum Wilson interponeret ad notas controversias componendas, mense Julii hujus anni significavit mihi nondum sibi datum esse ut eum finem penitus consequeretur.

Cum vero Sacrae huic Congregationi apprimè in votis sit, ut scandala devitentur quae ex dictis controversiis necessario profiscuntur, admodum aegre tulit conatus Archiepiscopi Sydneyensis magna ex parte in irritum cecidisse. Quae cum ita sint, Dominationem tuam hortor vehementer ut laudati Praesulis officii deferre velis, quo tandem omnia tecum inter atque Episcopum Hobartoniensem amice concilientur. Qua super re dum responsum a Te Sacrae hujus Congregationis desiderio consentaneum praestolabor, Deum rogo ut tibi bona cuncta largiatur.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide—Die 16 Decembris 1856.

Dominationis Tuae Studiosus,

AL. C. BARNABO, Praefectus.¹⁴

In September, 1857, Bishop Murphy of Adelaide visited Tasmania. He, too, had to write on his departure "I go away with a sad heart occasioned by my not having succeeded in

¹⁴ This letter is reproduced from a copy found among the Therry papers. Errors in spelling, etc., may safely be attributed to the copyist.

(Translation.) Rev. Sir,—The Most Rev. Archbishop of Sydney, to whom the Sacred Council of Propaganda had entrusted the task of settling the well-known differences between you and Bishop Willson, has written to me in July of this year, stating that this object has not been attained. Since it is the particular desire of this Sacred Congregation that scandals such as must necessarily arise from the said controversies should be prevented, it regrets exceedingly that the efforts of the Archbishop of Sydney have been to a large extent vain. And so I ardently exhort you to defer willingly to the decision of your Superior, so that all differences between you and the Bishop of Hobart may be settled in a friendly way. Wherefore, until a reply is received from you, I shall regard you as in sympathy with the wish of this Sacred Congregation. I beseech God to bestow all blessings upon you.

Given at Rome, from the Offices of the Sacred Congregation of Propaganda.

AL. CARDINAL BARNABO,

Prefect.

16 Dec., 1856.

bringing the affairs of Hobart Church to an amicable arrangement." However, he returned to Hobart a few weeks later, this time accompanied by Bishop Goold of Melbourne. The case was submitted once more, and, under the constraint of directions from Rome, the contention of thirteen years' standing was finally settled.

The terms of the settlement were announced by Bishop Willson in a Pastoral Letter dated Midlent Sunday, 1858:—

BELOVED OF OUR LORD,

For several years some questions regarding temporal matters, connected with the erection of St. Joseph's Church, have unfortunately crippled my exertions to serve you as I could wish. Happily, all obstacles have been lately removed, and a final settlement effected. To accomplish this desirable result, I have ventured to make myself personally responsible for £1500, and £45/12/6 expenses, in procuring the grant and a settlement of this long pending affair. The Church and the property adjoining are now legally secured to trustees by a grant from the Crown. The debt, therefore, that remains on the whole amounts to £1,545/12/6.

Peace had come at last. Father Therry, always ready to offer the hand of friendship to an opponent, once the battle was fought and won, wrote to the Bishop a flattering letter recognizing an act of kindness. But the Bishop was made of sterner stuff. He offered his forgiveness, declared his thankfulness for peace—and then wrote to Father Therry as follows:—

I have lately returned from Melbourne, and whilst there was informed that you had stated with much apparent satisfaction, some little act of civility of mine towards you when last in Hobarton. . . . I trust that any act of civility towards you personally, you will not construe into a supposition that many of your acts towards me as Bishop, are considered to have been of no account. Should, unhappily, that be your opinion, I assure you, you are in error. I and you are fast approaching the grave, in the nature of things near the brink of Eternity. We will soon have to account for what has transpired during our lives, and the unhappy affairs at Hobarton will be included.

He then narrates under six headings the history of the past dissensions, and closes this (his last) letter to Father Therry with the hope "May Almighty God bless you, and prepare for you that blessed kingdom, where strife and cunning, and the machinations of wicked men are unknown."

In a petition sent to Rome in 1851, recommending the establishment of new dioceses in Australia, Archdeacon McEncroe gave¹⁵ a somewhat novel explanation of the dispute in Tasmania. It was the opinion of this worthy priest that

If Irish Bishops be appointed for these new Vicariates, I have no doubt, Most Holy Father, but they will soon find priests to assist them, and those thousands of souls will receive the Holy Sacraments, who are now, literally, perishing for want of anyone to break to them the Bread of life. Even many children remain without Baptism. If an Irish Bishop had been appointed for Hobart Town, I think the dissensions and scandals that have taken place from the dispute between Monseigneur Willson and Father Therry would have been avoided, and that religion would be *there* in a much better state than it is at present. Unfortunately the Irish and English characters are very different in their nature, and when any difference takes place between an English Bishop and an Irish priest, then national antipathies and mutual distrusts spring up, and prevent a proper understanding, and thus perpetuate bad feelings. In my opinion very few Englishmen know how to guide or govern Irishmen, whether lay or ecclesiastical.

This remarkable petition continues in a strain completely foreign to the benignity and broad-minded zeal that usually characterized the work of Father McEncroe. It was perfectly clear through every phase of the long struggle that "national antipathies" neither caused nor prolonged the Tasmanian dispute. As Dom Birt has written,¹⁶ "The dispute between the Bishop of Hobart Town and Father Therry had nothing whatsoever to do with any antagonism of nationality; it was purely formal and financial; and the best proof of this lies in the fact that the disagreement existed

¹⁵ Cardinal Moran, p. 779.

¹⁶ *Benedictine Pioneers in Australia*, II., 182.

equally between Dr. Willson and Dr. Polding, both Englishmen. Had an Irishman been Bishop of Hobart Town, and had he viewed the situation in the same light as did Dr. Willson, the dispute between himself and Dr. Polding would hardly have been ascribed to their difference of nationality, it could not have been as regards himself and Father Therry." Bishop Willson and Father Therry had the cause of the Australian Church too deeply at heart to find time for old world grievances and distinctions of nationalities. Their common priesthood provided a higher form of nationality.

Thus ended one of the saddest happenings in the history of the Church in Australia. It is wonderful that these years of strife did not endanger the welfare of the Church in Tasmania. The evil effect was not widespread; it affected only a few individuals; and, although the vitality of the Church was impaired, succeeding years of peace brought renewed vigour to the stunted growth.

Throughout the quarrel it can be seen that each opponent acted in good faith. It was this good faith, and an exaggerated adherence to fixed intentions, that made the dissensions so lasting and so strenuous. Dr. Willson was one of the greatest men in the history of Tasmania. His advice was sought by Governments, and he received their congratulations for his efforts on behalf of the convicts both in and out of Tasmania, and for his valuable assistance in drafting the Lunacy regulations of the mainland. He was a strong-willed man, to whom compromise was a word unknown.

Father Therry's attitude throughout the dissensions was at least inexpedient, even though it can be defended from the standpoint of justice. He was supported, to some extent, by the advice of Dr. Polding and Father McEncroe. He had the sympathy of the people of Hobart and, often, the unexpressed sympathy of the clergy. The final decision was in his favour. His consistent advocacy of his claim is indicative of the character of the man. The trials to which he submitted for so many years were colossal. He was treated as a dishonoured man, and

reduced to a state of poverty ; even his books were seized, and his property sold to satisfy his creditors. But, as it was a fight for justice to others, he never winced. He was suspended and refused permission to say Mass, or to attend the sick. Father Kelsh remembers how the suspended priest knelt in some hidden part of the organ gallery, morning after morning, in the church which he had built, but in which he was not allowed to offer the Holy Sacrifice ; and how little children would vie with one another to kneel beside the priest whom their parents had told them to love. Them, at least, he could safely call his friends.

CHAPTER XVI.

An old man, broken with the storms of state,
Is come to lay his weary bones among ye.

—SHAKESPEARE.

FOR two years after the arrival of Bishop Willson Father Therry, as we have seen, continued to reside in Tasmania. It was only then that he realized the futility of remaining as a suspended priest in the island; and Dr. Polding, who had summed up the situation correctly, appointed him to Melbourne, in the hope that his absence from Tasmania might give both parties an opportunity for calmer consideration.

Father Therry was not a stranger to Melbourne. He had visited the new township on his way to Tasmania in 1838, when he had been instructed by Dr. Polding to secure sites for schools, churches and burial-grounds. On Easter Sunday of the following year a petition was drawn up by the Catholics of the township, asking for the services of a permanent Pastor, and on 15 May, 1839, Father Patrick Bonaventure Geoghegan was appointed. Father Geoghegan's work prospered beyond all expectations, and in spite of the most bigoted opposition. When in 1846 he was granted leave of absence, his successor found the Faith firmly established, and a fine church (St. Francis') already built. Father Therry arrived in Melbourne in the latter half of the month of August, 1846.¹ His appointment does not appear to have been as *locum tenens*; he was made Parish Priest, and received the charge of the colony on October 4 from the hands of the departing Father Geoghegan.

At the time of Father Therry's arrival in Melbourne strong racial antagonism prevailed there. The Orange Society was a militant body. On the 12th of the July before his arrival Irishmen and Orangemen had met in open warfare. A few weeks later a meeting, presided over by Father Geoghegan, was held to secure funds for relieving the distress caused by the great

¹ *Port Phillip Herald*, August 25, 1846.

famine in Ireland. The *Argus* report of the meeting is unique:—

We are not in possession of any of the details of the proceedings, which we would most willingly have chronicled, but we could not reasonably be expected to adventure our own life, or ask a reporter to imperil his, by attending such a meeting.²

On 23 August, at a further meeting for the same object, Father Therry was present, and was voted to the chair.

Father Therry was a man of peace. When he fought he fought relentlessly, but never on any issue other than ecclesiastical. Because Macquarie and Darling had opposed the Church of which he was the guardian, he engaged them in open and bitter combat. Because Bishop Willson had, in his opinion, acted unjustly in matters of ecclesiastical discipline and common justice, Father Therry opposed him, and even during his stay in Melbourne was in the midst of that struggle. Outside the ecclesiastical sphere, in the region of politics, he was a "pacifist." He had definite opinions on all political issues, but he seldom stated them in public. His reluctance to identify himself with any public movement of a sectional nature can be seen in a letter of his to the Secretary of St. Patrick's Society, declining an invitation to their dinner³ (St. Patrick's Society was a union of all sympathizers with Ireland, and was not confined to members of the Catholic Church):—

MY DEAR SIR,

As an apology for my apparent neglect, I beg to say that I have had particular, and I trust good, sufficient reasons for postponing the acknowledgement (in writing) of the receipt of your polite note of the 5th instant, conveying to me an invitation from the Society of St. Patrick to dine with them this evening at the Queen's Theatre.

These reasons, I may be permitted to say, have been purely and exclusively religious, and of course, in no way connected with politics or personal interest.

I mention these circumstances to prevent the possibility

² *Argus*, August 14, 1846.

³ Cf. an article by Francis Mackle in the *Melbourne Advocate*.

(a very remote one) of your suspecting me of any want of deference or respect, either for you personally, the committee or its constituents, and have to add that I am reluctantly prevented by the same motives, from having the pleasure and honor I should derive under different circumstances, from accepting the invitation, for which, however, I feel exceedingly grateful.

On October 1, 1846, Father McEncroe informed Father Therry that Father Cavanagh had been appointed assistant priest for the Melbourne parish. "I request," he wrote, "that he will under your guidance do all he can to forward the interests of Father Matthew's Branch Society in Melbourne." The "Father Matthew" Society was a flourishing concern in Melbourne, and Father Therry was the more interested in its welfare because he was a close friend of the great Irish Apostle of Temperance. Father Cavanagh relieved his superior of much of the arduous work of the mission by undertaking the superintendence of the country districts. An interesting sidelight is thrown upon the relations of the two priests by a letter from one of Father Therry's intimate friends (Mrs. O'Sullivan), who, after mentioning Father Therry's complaint of ill-health and the nervous debility which was now fastening upon him (the result of the Hobart litigation), continues:—

It occurs to me that you should not now give way, after all you have suffered. Almighty God will assist you. I fear the climate of Port Phillip is not the best for your tender eyes; if you do not already wear them you should procure green glasses, such as Father McEncroe wears. I am glad you have such good assistance in your fellow labourer. His brother, who is about to be removed from Goulburn, was rather uneasy about his brother, as some one told him that you were cross. I said if you were so, it must have been since I knew you. I mentioned this to Dr. Gregory, and, he said, no doubt you would see that those with you did their duty.

Our sympathies are with Father Cavanagh, since we know what was Father Therry's idea of a priest's duty. Not many men possessed so great a store of energy.

In Port Phillip, as in every parish where he had been, he

won the love of the people. The letters and diary tell intimate stories of the sorrows and joys of his parishioners. Whatever difficulty needed settlement, to this open-hearted priest the people came. One man in Williamstown had a wife who did not show him the respect due to a husband. He saw no other way of correcting her than to send her to Father Therry, with a note the contents of which were unknown to her. It read: "Please to impress on the bearer, Mrs. —, the necessity and importance of acquiescing in the will and pleasure of her husband in matters conducive to our mutual good. Excuse this liberty and the bother. Your humble servant —." It was always the same. Disputes over land, petitions for the release of a prisoner, or for assistance to a widow or orphan, all came to him. Someone wrote of him, "He sat with the breviary in the right hand, and his left delving in and out of his pocket for alms to the endless train of beggars who called upon him."

A historian of early Melbourne, who knew him personally, gives a picturesque account of Father Therry's ministrations:—

During his stay in Melbourne his missionary labours were incessant, and any one that could have seen him, as I have, domiciled in the inconvenient four-roomed brick cottage, then constituting the Presbytery of St. Francis', working unrestingly through both day and night, and giving up body and soul in promoting the spiritual salvation of his flock, would wonder how the small, spare, human machine could have physical endurance for half the material and mental toil it passed through.⁴

The period of his residence in Melbourne was short. On 2 April, 1847, Father McEncroe informed him of the return of Father Geoghegan, "who has been appointed to succeed you at Melbourne. He will be accompanied by the Rev. Messrs. Coffey and Kenny. Have the kindness to inform Mr. Kavanagh⁵ that his services are no longer required for any portion of this mission. Hoping to see you soon at Sydney. J.

⁴ Finn's *Chronicles of Early Melbourne* (1835-1851), pp. 141-2.

⁵ Both spellings are used by contemporaries.

McEncroe." The press was not backward in its praises. The *Herald* said:—

The Very Rev. Mr. Therry, with the Rev. Messrs. Kavanagh and Walshe, are to leave this province, the former gentleman having at his own request obtained permission to visit Van Diemen's Land for the purpose of transacting some business of a private nature. The other gentlemen are, it appears, to proceed to Sydney. We cannot allow the Very Rev. Mr. Therry to leave our shores without bearing testimony to the indefatigability with which he performed the arduous duties of his cure here; ever on the foot both day and night to administer the rites of his church when called upon; always ready with an open hand to alleviate the sorrows of the destitute and the bed of sickness. the venerable man might in truth be said to experience little rest of body or mind. His devotional duties were, too, unceasing. It would be quite superfluous for us to expatiate at any length upon the character and services of Mr. Therry, as there is not a nook of New South Wales or Van Diemen's Land which has not for the last twenty years re-echoed with narratives of his good works.⁶

The Total Abstinence Society was not backward in eulogy. "Brief as your stay has been amongst us," wrote their secretary, "your affable demeanour, Christian benevolence and unaffected piety have awakened sentiments of esteem in our breasts which absence or time can never obliterate." In reply he said:—

Some years have elapsed since first I resolved for the sake of those committed to my spiritual charge, to abstain from the use of all intoxicating liquors; and, it is now to me a great pleasure to avow that I have derived highly important advantages in the discharge of my pastoral duties from the adopting of a resolution so perfectly in accordance with the advice given by the Wise Man, where it is said, "Let the milk of the goats (in contradistinction to inebriety and expensive wines) be enough for thy food and for the necessities of thy house." To appreciate as you are pleased to do the services I have been able to devote to your society is creditable to you as it is gratifying to me. Inconsiderable as those services have been, in this instance, you only do me strict justice in believing that

⁶ *Port Phillip Herald*, March 30, 1847.

they were most cheerfully rendered and as the performance of a most agreeable duty. . . .

That our most merciful and omnipotent Lord may give to the glorious cause for which you are associated as well as to those who faithfully endeavour to promote it His most gracious blessing; and to all and each of you collectively and separately, courage, strength and perseverance to wage the holy war in which (as a corps of fourteen hundred valiant men) you are now happily engaged, without compromise or intermission, against an enemy more insidious, cruel, and destructive than any of the tyrants who have from time to time desolated by the sword, cities, kingdoms and empires—the demon of intemperance, shall be the fervent and constant prayer of your affectionately devoted servant,

JOHN JOSEPH THERRY.

On 21 April, 1847, he sailed for Tasmania, in the hope of settling his difficulties with Bishop Willson. His efforts, however, were unsuccessful. He returned to Sydney, and by August of that year had taken up residence as priest in charge of the parish of Windsor. Windsor possessed only a church and a school, whose scholars numbered 23 boys and 25 girls. For a considerable time after his arrival he was compelled to use the sacristy of the church as lodgings. But he did not complain, as he expected soon to leave Windsor for another journey to Hobart. As priest of Windsor he had to supply at Richmond; and on 27 April, 1848, he asked the Archbishop to take steps to erect a church at this township. "As there is no place in Richmond in which Divine Service can be conveniently performed, it is desirable that Your Grace would avail yourself of the earliest opportunity to apply to the Government for means to provide a temporary chapel and school house, or at least one house for both purposes in that locality." It was, however, not until 1850, when Father Therry was in Balmain, that the foundation stone was laid. On May 1, 1859, the parish priest of Windsor wrote (in reply to a letter of the Archbishop): "I have, in conformity with your Grace's letter, published that the Very Rev. Father Therry would, as your Grace's representative, open solemnly and bless at 11 a.m. next Wednesday the Catholic church at Richmond. Father Therry,

as your Grace's representative, shall be received with every mark of respect."

In the month of September, 1848, Father Therry was again in Hobart, where he remained for more than five years, occupied (as has been narrated in the last chapter) with the disputes over the finances of St. Joseph's. Early in 1854 he returned to Sydney, and in March was staying with Mr. Dalley, father of William Bede Dalley. On the 30th, however, he wrote to Mr. O'Sullivan from St. Mary's:—

. . . . The Attorney General has purchased a large mansion to which, as I am informed on unquestionable authority, Mr. J. O'S. would be exceeding welcome as long as he might wish, for the benefit of his health, to remain in Sydney. A sleeping apartment having been prepared for me in this establishment I removed from Mr. Dalley's to it on last Monday evening. His Grace the Archbishop⁷. . . my old and very dear friend the Archdeacon [McEncroe] . . . the above Revd. Gentlemen have all, without exception, been very kind to me since my return to this City.

For the next twelve months he was allowed to do as he pleased, and the Therry papers for this period show that he spent a good deal of the time in travelling through country districts that had been familiar to him in less happy circumstances long ago. But it was evident that the strain of the troubles in Tasmania had begun to affect his physical strength; the quick and impulsive step was slackening, though the mind was still alert and full of plans.

In Concord parish, about eight miles out of Sydney, he had a block of thirty-three acres in a rapidly growing settlement. As far back as 1841 he had intended to build a church there, raising funds (according to the *Chronicle* of 7 September, 1841) by offering a half-acre allotment "to each of twenty persons who shall respectively subscribe £25 to the building of the church of St. Anne's, Maryborough."⁸ This scheme he

⁷ The text of the draft in the Loyola Archives is here very obscure.

⁸ This is the church now known as St. Anne's, Enfield, just east of Cook's River. The name "Maryborough" seems to have been a provisional one of Father Therry's own invention; the variant "Maryville" occurs among his manuscripts.

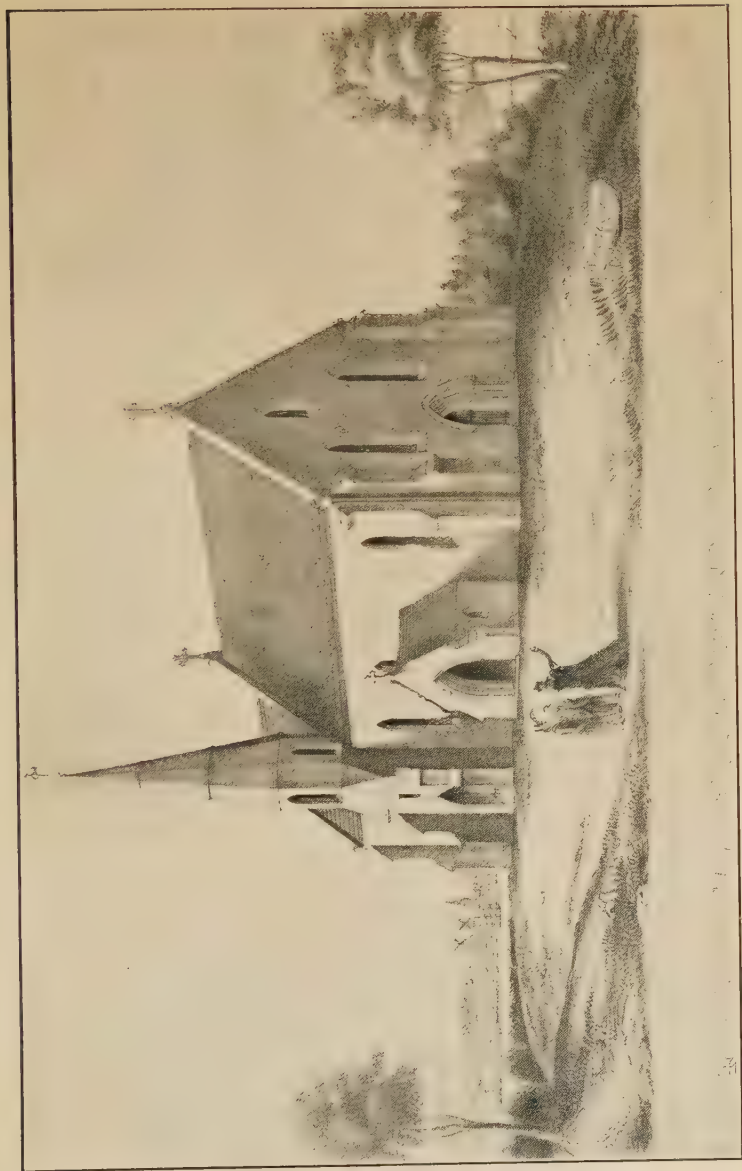
now revived, though with an alteration in the financial arrangements; and in the press of 1854 the Concord land received frequent notice. On 26 March the *Freeman's Journal* contained a full-page advertisement of a sale of the land, adding a note that Father Therry was giving twenty acres of it to St. Mary's. On 20 May another advertisement announced that 33 acres had been sold for £3,466; and on 29 July the foundation stone of "the church of St. Ann's at the Bark Huts" was laid by Dr. Murphy, Father Therry celebrating Mass in a tent close at hand. The building of St. Anne's seems to have been left entirely to its founder, to whom all accounts for expenses were forwarded. They are now among the Therry papers.⁹

Until May, 1856, his life was mainly a series of journeys, although we gather from a letter of Father McEncroe's that he was nominally attached to St. Patrick's. In the earlier part of 1855 he was at Goulburn and Queanbeyan, and gave a bell to the Goulburn church. When in Sydney on week days he said Mass at North Shore; and, learning in this way the needs of that district, became an ardent advocate for the building of a church at St. Leonard's. On 27 December, 1855, he was announced to lay the foundation stone of a new church at Parramatta South.

In May, 1856, he settled down again—and for the rest of his life—to parish work, taking charge of the parish of St. Augustine of Canterbury at Balmain. This was not an easy mission to work. Cockatoo Island—a far journey for an old man—was part of it; and he was frequently compelled to petition for repairs to some stone steps on the shore, which had to be used by the public on its way to the island. In the Catholic Almanac for 1860 official statistics of the parish are given as follows:—

Balmain; St. Augustine's:—Very Rev. J. J. Therry, Arch-priest. On Sundays, Mass at 9 and 11, with instruction at

⁹ The inconvenience to the builders of leaving all arrangements in Father Therry's zealous but inexperienced hands is pleasingly illustrated in a letter from one of the contractors given in Appendix A, No. 58.



CHURCH OF SAINT AUGUSTINE OF CANTERBURY, BALMAIN

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each. Catechetical instructions at 3. Evening Services with Benediction and Sermon at 7. On week days Mass at 7, in winter at 7½. Rosary every evening at 7, and on Friday with Benediction. Confessions are heard on Friday and Saturday evenings and Sunday mornings, and whenever persons present themselves. Catholics about 350. Weekly communicants about 15.

As chaplain in charge of the parish he received from Government a yearly salary of £266 13s. 4d.; but the sum hardly supplied the calls of the poor and needy who frequented his house.

The school at Balmain was under the charge of Mr. Lovatt.¹⁰ Among the many recollections of Father Therry's friends the most picturesque refer to his love for children—who knew of it, and returned it. People still living remember how children meeting him in the street would go down on their knees to ask his blessing; or how he might be seen helping some ragged daughter of a hard-worked laundress to carry home a basket of clothes. It is the same throughout New South Wales and Victoria, and in Tasmania—the old folks who now remember him so well were the little children whom he had loved. Mendicants, too, had not forgotten his unquestioning charity in the early days; and their demands were so frequent that he arranged with a Balmain grocer to supply a certain quantity of food to anyone who should present a paper signed by him, the expense being paid by himself monthly.

He was a constant visitor to Sydney. Many remember him carrying his lantern to light his way up the steep hills to and from the ferry. In Sydney there was one supreme attraction that brought back memories of his struggles against popular opinion in the first years of his mission. Then he had been vilified for attempting to build a church "larger than would be required for a century." In 1856 that church was no longer a dream; it was the worthy cathedral of a great Archbishop. He could not live much longer, and he wished to see the work

¹⁰ Soon after Father Therry's arrival he was instructed that Mr. Richard Leahy was to be appointed to the charge; but Mr. Lovatt does not appear to have departed.

completed. On 29 August, 1856, he wrote to Abbot Gregory:—

MY DEAR LORD ABBOT,

Anxious that the Cathedral Church of St. Mary should be speedily enlarged and decorated in the magnificent style contemplated by His Grace the Archbishop, I do myself the honor to offer through you a subscription for that purpose, of two thousand pounds (£2,000), on condition that the inhabitants of Sydney or of the Colony subscribe for the same purpose, within six months from the 8th of September next, four times as much (£8,000) either in cash or by promissory notes payable within twelve months from that date.

This generous promise was not successful in obtaining the £8,000. It served another purpose, however, by expressing in a practical way his love for the Archbishop, who was harassed on every side by secret petitions to Ireland and Rome, urging a change in the administration of the archdiocese. And Dr. Polding did not overlook the generosity of the priest whose dispositions were so akin to his own. Father Therry had never sought public recognition of his work; but it is strange that no one in the colony had ever suggested it. The Archbishop at last remembered. Among the Therry papers of 1858 there is a memorandum: "I have had the honour to be raised to the dignity of Archpriest, with jurisdiction over the clergy of the City of Sydney and its environs, and precedence immediately after the Vicar General, by His Grace the Archbishop of Sydney, at the conference of the clergy, held in St. John's Church, Campbelltown."

When Cardinal Newman received the news of his elevation it was not so much the honour itself that gave him pleasure as the assurance that he was no longer under a cloud at Rome. And Father Therry, while he delighted in the distinction conferred for his long services, valued it most because it meant his triumph after years of bitter and prolonged conflict, his passage from an overcast, storm-beaten day to an unclouded, peaceful evening. He may have exaggerated the privileges attached to his new title, but no harm was done; and it would be hypercritical to grudge the fine old warrior any satisfaction

he could gain from his much-delayed reward. It was for him, moreover, a new proof of his beloved Archbishop's affection. And as a thank-offering, in further proof of his own reciprocal affection, he waived all conditions about his promise to St. Mary's, and handed over the £2,000 eagerly to aid in beautifying the Cathedral he loved.

CHAPTER XVII.

Thou dost thy dying so triumphally.

—FRANCIS THOMPSON.

HIS love of fight had not become weaker with the advance of old age. The indomitable spirit of the early twenties was as alive as ever. Whenever the Church or its doctrines were attacked, Father Therry could not rest. In July, 1858, the Governor (Sir William Denison) in a public speech referred to the loss, in the different Churches, of the first fervour of Apostolic times. His mention of the Catholic Church did not please Father Therry, who wrote a rejoinder, and had it published in the *Sydney Morning Herald* (July 26):—

Balmain, 7th July, 1858.

The Rev. J. J. Therry most respectfully begs leave to state to Sir William Denison, K.C.B., Governor-General, &c., that he read late last night in the columns of the *Sydney Morning Herald* (the *Times* of these colonies, with regard to the ability with which it is conducted and the extent of its circulation) a report of a learned, eloquent (and with one exception only) an admirable and universally useful lecture, that had been delivered the previous evening, by his Excellency, to the Young Men's Christian Society in the large school-room, Castlereagh-street; and that he wishes most earnestly to solicit his Excellency to re-consider that portion of the lecture that forms the exception, as it contains in direct terms an unjust, because utterly unfounded, charge against the Church of Rome, the doctrines of which are identical with those of the one holy Catholic and Apostolic Church, in every known part of the whole world. In making this statement the writer does not presume to imagine, even for a moment, that his Excellency would deliberately assert anything whatever, either in public or private, that he believed might infringe on the precincts of either justice or truth; but it appears evident to the mind of the writer that this mistake on the part of the deeply learned and highly distinguished lecturer has been owing, principally, if not exclusively, to the circumstance of his having derived his knowledge of Catholic doctrines from Protestant associations and Protestant authors. To facilitate a re-



THE VERY REVEREND ARCHPRIEST TERRY
(From an oil painting at St. Patrick's College, Manly)

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consideration of this all-important subject, Mr. T. begs permission most respectfully to submit to his Excellency a reprint of a very brief but lucid and well-written tract, from the pen of an English barrister, on this subject, and who had previously directed to it his most serious and diligent attention.
J.J.T.

The letter was followed by a long hymn for children, which he had written in Hobart, and by a double column containing the "Sixty Reasons," copies of which had been reprinted by him in booklet form and widely distributed. The Governor replied:—

Government House, 12th July, 1858.

MY DEAR FATHER THERRY,

I am sorry that there is anything in my lecture to which you object. I really think, however, that on reading it a second time you will perceive that the Church of Rome only comes in for her share of the blame, which, in my opinion, attaches to every section of the Christian Church—of having fallen far short in her practice of the pattern set before her by the early Church. You yourself, whatever you may allege of the Doctrine of the Church of Rome (of which, I may observe, I have said nothing in my lecture), will hardly maintain the different congregations, either in the colony or elsewhere, exhibit in their conduct any similarity to the picture which I have drawn of the early Church.

I return you the "Sixty Reasons in favour of the old religion." The only part which has my cordial approval is the "Hymn for Children" on the cover, which breathes a truly Catholic and loving spirit—a spirit which it is my earnest wish and prayer should animate us all in our relation to God and our Brethren.

Thinking thus, I will not enter upon the matters in dispute between our Churches, but will pray you to believe that my faith is founded upon conviction, and that it is my earnest hope that we may, neither of us, be found wanting in the great day, when we shall be called upon to appear before God. Till when, I trust you will allow me to consider myself,

Your sincere Friend,

W. DENISON.

Father Therry's interests were beginning to widen, and to include Public Education and Transportation; while, in connec-

tion with some contemplated Divorce legislation, he arranged that a petition signed by seventy-five representative Catholic parishioners of Balmain, protesting against Government interference with the Divine law of marriage, should be forwarded to Parliament:—

To the Honorable the Legislative Council in Parliament Assembled. The Humble Petition of the undersigned Clergyman and Residents in the district of Balmain sheweth: That they have heard with great regret and alarm that a bill has been introduced into your Honorable House, under the title of *The Matrimonial Causes and Divorce Bill*, providing that in certain cases persons may obtain a dissolution of marriage.

That your Petitioners earnestly deprecate the passing of a law which they feel convinced will be attended with great social and moral evils to the people of the colony at large, and which has not been called for by any expression of public opinion.

That although there may be judicial separation *a mensa et thoro* for sufficient cause between man and wife, yet the marriage tie is regarded by the great body of Christians as indissoluble, and that it would be both dangerous and unwise to facilitate or sanction its violation by any Act of the Legislature.

For these reasons your Petitioners humbly pray that the Bill may not pass into law.

The Archpriest's forebodings of evil are justified by the statistics of our crowded divorce courts sixty years after his death.

Another interesting protest of his concerned the Maori war that began in 1860:—

MY DEAR GOVERNOR-GENERAL,

Whilst celebrating the Divine Mysteries this morning at the Altar of the Church for the enlargement of which Your Excellency and Lady Denison were the first contributors, an idea occurred to me to which I am forcibly impelled to give utterance, viz: that of all the Governors (talented as they are) of these Southern British Colonies, you are the best qualified to devise and recommend such measures to Her Majesty's Government and to the local Government of New Zealand as might be best calculated to re-establish peace permanently in that Province on just and equitable terms. Should

Your Excellency during your voyage to Melbourne determine upon what conditions, reasonable I know they would be, you would recommend that the insurgents should be again received into favor and protection, and send those conditions for the immediate consideration of the local Government, I would cheerfully consent, in the event of their adoption, by co-operating subordinately with a distinguished Catholic Prelate¹ with whose Friendship I have been for many years honored and who for upwards of twenty years exercised as a Bishop jurisdiction in that Colony, to endeavour and I trust successfully without any remuneration whatever to secure their cheerful reception by at least a majority of the New Zealand Chiefs.

In 1863 he was still interested in the welfare of the Maori peoples, and asked Sir John O'Shannassy, of Melbourne, to petition the different Australian Governments on their behalf. Sir John's reply, a document of ten pages, gives a complete review of the disaffected state of New Zealand and the case for and against the Maori insurrectionists, and expresses his despair of any success by mediation, "except with Him whom Father Therry offers daily at his altar."

When Father Therry came to Balmain he found a small church already built. It was soon too small for the growing population. In the letter to Governor Denison just quoted, the Archpriest recalls that the Governor and his wife were the first subscribers towards the cost of enlarging the church. They gave £5. The cost of enlargement was £157 17s. 6d., and subscriptions amounted to £159. The old church of St. Augustine of Canterbury is still standing, as solid as when it was built. For many years it served the purpose of a school, and now is used as a meeting hall. A more imposing edifice has taken its place, to accommodate a Catholic population ten times as numerous as the parishioners of 1864.

Many anecdotes are told of the old stone church. From its altar the Archpriest preached to his people, Sunday after Sunday, his simple and instructive sermons. On each anniversary of his arrival in Australia, an old resident of Balmain relates, he would have a number of buns blessed and distri-

¹ Bishop Pompallier.

buted to every member of the congregation. The narrator still treasures a particle of bun as a souvenir of the Archpriest. Another remembers how he would direct the altar boys, in a voice audible to the congregation, to bring the cruets or to remove the book. The monthly accounts of expenditure show regular payments to each altar-boy of sixpence per week, taken from the parochial funds. There is a superstition among the few survivors of the olden times that the ghosts of altar boys whom, after boxing their ears for some misdemeanour, he had sent out into the cold night can still be seen sitting on the worn steps near the sacristy door. The old church is full of memories. In it the pioneers were married; to its font they brought their children for baptism; and, in obedience to the summons of the little bell in the stone belfry, they came in their hundreds each Sunday to assist at Holy Mass.

Early in the morning of May 25, 1864, the bell rang out unexpectedly. They knew it was a summons, for it was not a Sunday morning; they answered, wondering why they were called. They learned then, for the first time, that John Joseph Therry, their priest and the Apostle of Australia, had left them for ever.

On the previous afternoon (Tuesday, May 24) he had attended a levee at Government House. His health appeared to be as good as ever, as he chatted with Archdeacon McEncroe and the assembled guests. After his return to Balmain that evening he officiated at Benediction in his church, and afterwards presided at a meeting to inaugurate a branch of the Guild of St. Mary and St. Joseph—he had said, a few days earlier, that he would die content if the Guild were established in his parish. He remained at the meeting until ten o'clock, when he returned to his presbytery and retired for the night. About midnight he called for his servant, and complained of cold. But he knew that a greater thing than cold was upon him. "Send for Archdeacon McEncroe" he said; and, later, "Tell the Archdeacon that I am seventy-three years old." While a messenger was on his way, the sick man asked that the prayers for the dying should be recited, and joined in them with a confident

and joyful heart. Then, before his old friend could reach the bedside, he lay back calmly and died without a struggle. It was fitting that the life of the great missionary should be active to the last. From the day of his arrival in Sydney in 1820, till the day of his death, he had known no rest. He died in harness.²

The obsequies were thus described in the *Freeman's Journal*:—

The mortal remains of the venerable and venerated Arch-priest were removed at five o'clock on Thursday afternoon from the Balmain Catholic Church, where they had been lying since the previous evening, and although no notice had been given of the time at which the removal was about to take place a large number of persons followed the hearse to St. Mary's. The Very Rev. Dean O'Connell and Father John Dwyer were in waiting to receive the body, which was carried into the cathedral through the principal entrance facing Hyde Park. The whole of the block of seats in the middle of the transept just under the chandelier had been cleared for the reception of the coffin, which was carried up the church and placed on trestles, over which was spread the purple pall used in solemn services for the dead. Having been securely placed on the trestles, the lid of the outer coffin was removed, and on the top of the leaden one were placed a chalice, paten and stole. On either side of the coffin were three lighted wax tapers in black candlesticks, and the whole of the sanctuary and the pulpit were hung with black cloth. At seven o'clock in the evening a solemn dirge was chanted, at which His Grace the Archbishop, the Very Rev. S. A. Sheehy, V.G., Very Rev. Archdeacon McEncroe, Very Rev. Dean O'Connell, Very Rev. Dr. Forrest, Fathers M'Carthy, Young, Sheridan, Crone, Garvey, Curley, Ford, and Athy, the Rev. A. Byrne, and Rev. P. Fitzpatrick were present and assisted; the Cantors being Fathers Quirk and John Dwyer. The space surrounding the coffin was lined by the members of the Holy Guild of St. Mary and St. Joseph, and of the Juvenile Guild, in the dress of their respective fraternities. The whole of the interior of the church was filled with a vast and densely packed crowd, assembled to show their respect to the memory of one so loved and respected during life, and

² See also letter in Appendix A, No. 61.

so lamented in death. The church was open during the whole of the night, and the members of the Holy Guild had the privilege granted them of watching the body.

At eleven o'clock on Friday (yesterday) morning His Grace the Archbishop, attended by the clergy and assistants, entered the church in procession and took their seats on three sides of the space in which the coffin rested, the Archbishop occupying a chair in the centre at the east end of the coffin and opposite to the altar. Matins for the dead were then chanted, after which a solemn Requiem Mass was sung, the Very Rev. S. A. Sheehy, V.G., being the celebrant, the Rev. Paul Fitzpatrick deacon, and the Rev. Austin Byrne sub-deacon. In addition to His Grace the Archbishop, the clergy present were the Venerable Archdeacon M'Encroe, Very Rev. Dean Rigney, Very Rev. Dean O'Connell, Father Keating, Father Sheridan, Very Rev. Dr. Forrest, Father Young, Father Powell, Father M'Carthy, Father Forde, Father M'Alroy, Father Lanigan, Father M'Girr, Father Dwyer, Father Athy, Father Quirk, Father Crone, Father Conway, Father Curley, and Father Garvey. A discourse was given by Archdeacon M'Encroe on the life of Father Therry, but the venerable priest was so much affected by the departure of one who had so long been a fellow-labourer with him that he had not long commenced when he found himself unable to proceed, and there were very many in the church who shared his affliction.

The panegyric, delivered by Archdeacon McEncroe, was the outpouring of his heart's love over the remains of one who had been his dearest friend. "If the occasion be a source of sorrow," he said, "it is also a source of consolation and thanksgiving to a merciful Providence, who has so crowned the labours of his faithful servant with abundant fruit." He traced the life of Father Therry from the time of his volunteering for the uncultivated Australian mission, through the arduous work in a vast continent committed solely to his care, and pointed triumphantly to the completion of the dead priest's labours in the vast organization of the Church in 1864. "Father Therry has certainly kept the faith," he concluded, "and closed a long and laborious life, and he has now gone to receive his promised reward. The life of Father Therry has formed so important an era in the history of the colony,



MONUMENT TO FATHERS THERRY AND McENCROE IN ST. MARY'S
GROUNDS

that I have no doubt some one who has materials at his command will undertake before long a full and satisfactory history of the life and labours of the first missionary priest of New Holland."

During the days and nights in which the body lay exposed for public veneration, the Cathedral was crowded with mourners. All classes and creeds paid their last respects. It was a noble tribute to his memory that many Protestants were to be seen, asking intercession for the soul of him who had been a friend to all. The funeral was representative of the Churches, the Government, and the people.

The procession started a little before 11 o'clock, and, passing the Immigration Barracks, went down King Street into George Street, where it turned off to the left, and slowly advanced towards the cemetery. Along the line of procession, nearly every house and place of business showed some symbol of mourning, and many were entirely closed; large numbers of people also lined the streets for almost the entire distance, and crowds were assembled at different points. Seen from the path at the side of the station house, near the Benevolent Asylum, the procession as it made its appearance on the crown of the opposite hill, near Bathurst Street, and slowly advanced its way, the effect was solemn and impressive in the extreme. It must have extended quite a mile and a half, and was certainly the most numerously attended funeral ever seen in Sydney.

He was buried in the old Devonshire Street cemetery, where at a later date the remains of his friend, Archdeacon McEncroe, were also laid to rest, and a monument bearing the two names was placed over the vault.

On St. Patrick's Day, 1901, the remains of Fathers Therry, McEncroe, and Power, and of Archbishop Polding, were removed to St. Mary's Cathedral, where (beside the body of the late Archbishop of Sydney, Cardinal Moran) they lie in the crypt under the altar consecrated to the Irish Saints. The monument originally erected over the tomb of Fathers Therry and McEncroe stands now at the corner of the Cathedral grounds.

After Father Therry's death many suggestions were made for the perpetuation of his memory. Some wished for a marble bust; others proposed a permanent bursary in St. John's College. But the only recorded recognition of his work was a sum of £500 given by Mr. Thomas Maguire to Archbishop Vaughan in 1881:—³

133 Hay Street, Haymarket.

MY LORD ARCHBISHOP,

I have for some time felt that some suitable memorial to the late Very Rev. John Joseph Therry, Archpriest, should be placed in the new cathedral, and now submit the consideration of the matter to your Grace. The late Archpriest was the founder or main instrument in the building of the old church, and I think if a subscription was raised for the purpose of erecting such memorial as would be decided upon by your Grace, it would be liberally responded to by those who hold the memory of Father Therry dear. I desire to see such a work accomplished, and enclose your Grace a cheque for £500 towards the fund.

I remain, my Lord, your Grace's faithful servant,

THOMAS MAGUIRE.

Archbishop Vaughan utilized the money as requested; but the memorial, even to-day, is known only to a few. "I have proposed to Mr. Maguire," the Archbishop said, when acknowledging the gift, "to erect a Lady Altar in the Cathedral, and to allow the Lady Chapel to be fitted up as a memory of the great and good Archpriest Therry, who lives so green in Mr. Maguire's memory, and no doubt in the memory of so many more. As the Cathedral is dedicated to the Blessed Virgin, it is but fitting that there should be a Chapel and Altar in her honour; and now the friends—and I know them still to be very numerous—of the great Archpriest will be able to perpetuate his memory in the most graceful and beautiful way possible by fitting the Lady Chapel of the great Cathedral dedicated to St. Mary herself. Any persons who would be glad to join Mr. Maguire in his laudable design, if they will

³ Quoted by James T. Donovan in the *Freeman's Journal*, May 6, 1920.

send their donations to me, will have their wishes fulfilled to the letter in the spending of their money in this grand object of affection, gratitude, and remembrance."

A greater memorial to his memory than any that could be designed by architect or fashioned by sculptor is the Australian Church itself. He founded it, alone and unaided; he spent almost every day of his missionary life in building it; when he saw his work finished, he could die.

The fairest things in life are Death and Birth,
And of these two the fairer thing is Death.
Mystical twins of Time inseparable.

The younger hath the holier array,
And hath the awfuller sway:
It is the falling star that trails the light;
It is the breaking wave that hath the might,
The passing shower that rainbows maniple.
Is it not so, O thou down-stricken Day,
That draws't thy splendours round thee in thy fall?

Thou dost thy dying so triumphally.

—THOMPSON.

CHAPTER XVIII.

Treasure I sought
Over land and sea,
And dearly I bought
Prosperity.
But nought that I gained
On land or sea
Brought ever a lasting good to me.
—OXENHAM.

DURING the early years of the settlement at Sydney Cove, when population was centred in the township, it was an easy matter to secure land in the outlying districts. The Governors were very willing to give large tracts of land to the few brave pioneers who were industrious enough to settle and work there. The worth of these grants at the time lay in the value of possible products; otherwise land was not a financially sound investment. Many ticket-of-leave men and free settlers were enabled in this way to work out a hazardous existence. When in later years, worn out by toil and poverty, the settlers were about to die, they looked round for one whom they respected, to whom they might bequeath their properties. They were often friendless. The stigma of penal servitude had left them pariahs. But Catholic convicts had one great friend; their wills frequently made him heir to their small belongings. In this way Father Therry became possessed of many properties.

Among the Therry papers are many such wills,¹ addressed to Father Therry, to be delivered immediately after death. The testators ask him to act as executor, to give them a decent burial and pay their small debts, and, in token of his many kindnesses to them, to accept ownership of their various small holdings.

When land could be had for the asking, Father Therry applied for grants both for ecclesiastical purposes and for himself. Macquarie and Brisbane were liberal in their grants,

¹ See for a specimen Appendix A, No. 43.

considering, no doubt, that his salary (while he had it) was quite inadequate to support him, to pay the cost of long journeys through the country, and to satisfy the needs of his impoverished flock. In one letter he gives a reason for seeking means other than his salary:—

I have lately got possession of 70 acres, and his Excellency has been pleased to order 700 acres to be reserved for me, but I cannot easily procure its location. I know not whether I may consider the power which I think I thus possess, of raising my income by legitimate means from 170 to 500 pounds stg. per annum, to be an advantage, when that power has not been or is not likely to be exercised. My diet and lodging may be procured for little or nothing, but it is necessity alone, which could render it advantageous, as it is invariably more convenient and agreeable for a man of business, when it is practicable to practise the virtue of hospitality himself, than as I have always been obliged, to experience it from others.

The holdings of which he became possessed, many though they were, profited him but little. He established farms and a cattle station; but none ever succeeded in paying more than would keep the property in his name. His big ideas for future development prompted him to subdivide the larger tracts of land, mapping out streets and parks, and giving ambitious names to places which at his death were no more than unredeemed bush. To-day the land is valuable—but it has long since passed away from the possession of the Church.

From the papers² left by him we can locate his holdings at various places. At Campbelltown he had a farm of 36 acres, for which in 1836 he paid £51. In 1834 he bought for £20 a wooden house and an allotment of ground in Pitt Street. In 1835 he sold three allotments in the same street for £1230; and in 1837 he sold to Susannah Nash a block of ground (now occupied by Way's shop) for £1400. Another property, held in trust, was bounded on one side by Erskine Street and on the other by the waters of Darling Harbour; another was

² The descriptions of properties, etc., are taken from the original deeds, and from lithographs issued prior to subdivision and sale.

"that parcel of land situate in Sussex Street, bounded on the west by Cockle Bay;" and another was in Kent Street. He had a 40-acre farm at Middle Harbour, and an estate of 100 acres at Granville. Many of these properties were transferred from private owners, so that no record of them can be found in the Lands Department.

An interesting property was one at Bong Bong, on the Southern line. The grant was originally promised to Dr. Bergin, but at his request was transferred to Father Therry on April 7, 1838, under the seal of Sir George Gipps. This holding, known as the Wingecarribee Swamp, contained 1280 acres. Father Therry bought the land from Bergin at two shillings per acre; in later years he had scruples about the price, and in his will directed that an extra 3/- per acre should be given to Bergin or his trustees, because the land at the time of the sale was worth 5/- per acre. The estate was subdivided, and given the imposing name of Andrewburgh. It was sold by public auction on the 28th of November, 1864, after his death. The lithograph describes the property as a large tract of country on the Kangaloon Road, divided into farm blocks, with a reserve of 300 acres for a township, to be called Andrewville, with due provision for streets and public buildings. On the 13th of December, 1878, the auctioneer submitted to the trustees an account of sales to that date; 855 acres had been sold for £2792, but the township allotments were unsold. The descendants of the original buyers still occupy the land.

At Concord he owned 47 acres. The deeds of the property are almost indecipherable; but we learn from them that the grant was made by Governor Bourke in 1837, in fulfilment of a promise made by Governor Brisbane in 1824. The land was subdivided in the fifties as already described (p. 260). Instructions for the sale of the remaining portion are given in Father Therry's will.

In the county of Durham, parish of Uffington, Father Therry owned 640 acres, known as "David's Vale." This was a grant made to him by Governor Bourke on the 18th

of February, 1837. At George's River another grant of 120 acres was made to him by Governor Bourke on the 8th of August, 1837, in fulfilment of a promise made by Governor Darling in January, 1827.

The present township of Lidcombe is situated on land originally owned by Father Therry, and some of the streets and subdivisions of the township bear the names given by him. On December 26, 1831, he bought from Patrick Kirk 60 acres; in 1834 he bought 160 acres from George Sunderland, and on December 27, 1833, a further 60 acres from Patrick Kirk. The whole estate was then known as the "Therry Estate at Haslem's Creek," and, when subdivided by him, was called "the township of St. Joseph at Liberty Plains." The land was sold soon after his death; but at that time the estate was too far from the city to bring any great price.

In December, 1836, Father Therry applied for a Government lease of land at "Billy Bong," near the Ten Mile Creek in the Murrumbidgee district.³ He had for so long a time been deprived of a Government salary that the need for money was pressing. His many benefactions made the need more urgent. So he determined to put cattle on a Government grant, and under the supervision of a hired manager to augment his income by cattle raising. Another and a greater reason was that, if the venture were successful, he would be enabled to complete St. Mary's. It was not a success. Father Therry was too much occupied with parochial work to give the station sufficient attention. He placed manager after manager on the holding, but all were either incompetent or untrustworthy. The northern part of it (which still retains the name 'Billabong') he sold in 1848, or perhaps earlier; the rest—now known as 'Yarra Yarra'—he retained until 1857, although the venture had long proved a failure. At different periods it was well stocked: in 1848 the assessment returns show that on it were 13 horses, 4000 head of cattle and 270 sheep. When in Hobart he was warned that the station would bring about his insolvency. In 1856 his trusted

³ See Andrews' *First Settlement of the Upper Murray*, pp. 151, 180.

friend, John O'Sullivan, wrote that his agent had taken some hundreds of cattle to Melbourne, and there sold them for his own benefit. Again in 1862 one of the priests of Melbourne (not knowing, apparently, that the station had been sold) wrote: "A gentleman met me yesterday in Collins Street, and desired me to write to you without delay, and warn you that Mr. — is here selling off the cattle from your run, as fast as he can. . . . He feared that if you did not look sharp there would be but little left for you."

Other properties, about 1500 acres in extent, were located at Pittwater. The first grant was "in pursuance of a promise made by Sir Thomas Brisbane, and granted by Governor Bourke on the 31st August, 1833." This gave him 1200 acres, having boundaries from Narrabeen Lake to Careel Bay to the sea, and to several other holdings mentioned. By virtue of a promise made by Sir Richard Bourke in 1835 a further grant of 280 acres adjoining was made on 11 February, 1837. In 1836 he purchased from private owners 10 acres at the head of Narrabeen Lagoon. The land at Pittwater still bears the name of the "Priest's Flat." Here he placed Dr. Bergin, who superintended the cultivation of the land; and the foreshores produced shells, which were used for lime. Father Therry's nephew recalls how shiploads of shell were sent to Sydney, and there sold.

But for the Pittwater settlement he had greater ambitions than mere agriculture. The coal seams that were being worked with success at Newcastle were supposed to continue through to the Illawarra, and it was possible that Pittwater might be on the route. Accordingly he set about coal mining. His nephew recalls, with some indignation, that, although there were many good Irishmen unemployed in Sydney, his uncle employed Germans and Italians at the mine. Many men were engaged, and the expenses mounted high, whilst the existence of coal still remained problematical. After Father Therry's death the trustees continued the work, in the hopes of finding a rich seam. Father Dalton, S.J., one of the trustees, wrote to his solicitor

on October 18, 1877:—"We carefully perused the coal-mine lease, and have signed it also. We have perfect confidence in your judgment." In the next month he asks, "How is the coal-mine getting on? Any royalties yet?" In 1880 the advertisement for the sale of the estate states that on one subdivision there is the "Coal Bore, which is 400 feet deep." The coal-mine, like the Billabong station, proved a failure.

At the end of 1862 Father Therry contemplated selling the Pittwater Estate. The scheme of subdivision was again ambitious. Mr. Elyard, the Surveyor, recommended that "a sufficient portion may be reserved near the water, and possessing the sea breeze, for Public Gardens and games; and also, sites for a School of Arts, Library, Court of Justice and Christian churches. I trust that the trees near St. Michael's Cave may not be touched, and that that spot may not be interfered with by human hands. I think this is the proper way of establishing a city at Broken Bay, and I shall have great pleasure, for my own part, in acknowledging you as its first Bishop." The plan of subdivision was eventually drawn up. The district was to be called Josephton, and the township Brighton. The land was sold in May, 1880. The city of Brighton, and the diocese of Josephton, may come in the future.

Father Therry's will is an interesting document. Among his papers are a dozen such documents, each one made as new circumstances arose. Dr. Polding wrote, after the Archpriest's death, "his amusements seem to have been Will and Codicil making". But there was good reason for so many wills. They were usually drawn up when he was about to go on some long journey, from which it was possible that he might not return. On the 22nd of October, 1832, he drew up a will which read:—

Being about to proceed to Hunter River, and my health not being the best, I feel it my duty to declare by this memo, that in case the Lord should be pleased to call me, that I wish all my property be sold, and that from the proceeds £500 be sent to Father Matthew of Cork for the benefit of my mother; the remainder to . . . St. Mary's Church . . . to establish a college.

In 1833 the reason for making another will was "being about to proceed to Norfolk Island." The will of 1836 is interesting as containing the first mention of his wish to have the Society of Jesus introduced into Australia. "I give twenty acres of Pittwater Farm to the Rev. Dr. Kenny, S.J., or to the Provincial of his Order in Ireland, as my contribution to enable him to establish an Ecclesiastical Seminary (of SS. Peter and Paul) and a lay College (of St. Joseph) in this colony." Another farseeing bequest was "that the remainder of my property be expended in procuring a printing-press to be under the control of Dr. Polding." And an afterthought, "the members of the Society of Jesus to have first selection of their land, and to be paid immediately after my mother."

In 1838 he made another will, whilst "labouring under the disease that has recently visited us, and fearing I shall be one of its victims (*fiat voluntas Dei*). . . . I desire that £1500 sterling be given to the improvement of the Cathedral; £50 to be given to St. Joseph's Church, Hobart; and, £350 to be given to the first founders of a Jesuit College in N.S.W., and £100 to the first established in Hobart." In 1840 a similar will was made.

The final will³ was dated March 19, 1857; probate was granted on July 26, 1864.

I. H. S.

M. J.

In Nomine Domini. Amen.

In festo S. Joseph, 19th March, 1857.

Lest my most gracious and most merciful Lord should be pleased to summon me to appear at the dread Tribunal of His Divine Majesty before I shall have arranged my temporal affairs or have made a formal will, I hasten on the night of the Festival of my glorious patron Saint to make the following will:—Firstly I recommend my poor soul in union with the recommendation of my most dear Redeemer when expiring in His last most bitter agony on the cross. Secondly I hereby appoint his honour R. P. Therry Esq. one of the Honourable the Judges of the Supreme Court, the Honorable John Hubert Plunkett Esq. President of the Legislative Council, the Vener-

³ Probate Office, Sydney. (Office copy number, 6085/1.)

able Archdeacon J. McEncroe, Rev. R. Walsh of Goulburn, and John O'Sullivan Esq. Commercial Bank Goulburn, as my Executors. I desire in the first place these gentlemen to pay from the proceeds of my cattle station all my just debts, amongst which I consider the amount of difference between the sums that I paid for the land at Bong Bong to Mr. Michael Bergin and the sum at which the government sold land at that time, namely five shillings per acre, as I gave him but two shillings per acre for it. The difference should be paid to his representatives who are known to the Messrs. Fulton, one of whom is, or has recently been, a member of Council in Tasmania. Having paid Francis Allman jun., Esq. but two shillings and sixpence per acre for his order of location for 640 acres, he or his representatives shall have the benefit of a similar arrangement. Thomas Kirk of Richmond, from whose father I bought land, is to receive thirty pounds to purchase land. An equal sum to his two sisters, if alive, that is to each of them: if not to their representatives; which latter sums should be given *in trust* to the Rev. Dr. Hallinan who should take care to appropriate a reasonable portion of it to have masses celebrated for them and their deceased parents. As one of the Executors of the late Thomas Colgan I received from the late Owen Bowen of Molonglo Plains six hundred and seventy five pounds sterling. John O'Sullivan remitted to his widow four hundred pounds. He has promised or undertaken to remit another hundred to her representatives as soon as he shall have received a cheque from me to that amount and which I had intended to send him long before this: the remaining one hundred and seventy-five pounds were intended for charitable or pious purposes; and I do think the best use that can be made of that sum is to send it through J. O'Sullivan Esq. with or soon after the one hundred pounds for the benefit of his poor relatives to the Catholic Bishop of the Diocese in which they reside. I desire that my farm of eighty acres, formerly known as Peter Petitta's farm at Pitt Water, which is beautifully and most advantageously situated, should be divided into four equal parts of twenty acres each which are intended as the sites for educational establishments for the Benedictines, Jesuits, Franciscans, and the French Mission of the Propaganda respectively. To prevent any undue preference as to their appropriation the Executors are authorised to determine the matter by lots. The whole of the proceeds of the allotments at Saint Ann's, Liverpool Road, are to be applied to the benefit respectively of Saint Mary's Cathedral,

Sydney, and the intended church of Saint Ann. Bong Bong farm or estate has been divided into allotments varying from ten to forty or fifty acres with a reserve for a township of three hundred acres, which are bounded by a line of ten-acre allotments: only two adjoining allotments can be sold at present as every alternate two are to be reserved for three years. The same arrangement is required to be adopted with respect to the quarter-acre allotments of the land adapted for townships. My brothers and sister James, Stephen, and Jane Ann, are to receive during life one hundred pounds per annum each, my sister to have during her life the use free of rent of my house in Hobart Town. One hundred and fifty pounds for the purpose of having masses celebrated with, my intention is to be given to the respective superiors or Presidents of Carlow College and two other colleges in Ireland, and to be so arranged that these contributions may enable students to prepare with more convenience for the mission of New South Wales. To prevent mistake I have to repeat that one hundred and fifty pounds is to be given to each college. It is my desire that my Executors should take care that no considerable portion of my land should be sold for the next three years and only such small portions as may by their sale enhance the value of the contiguous land. I desire, without the slightest want of respect for the ecclesiastical authorities of this colony, that Irish Jesuits and they alone should have the management of the whole of my property for the purpose of appropriating its proceeds, whether of sales or rents or in any other form, for religious, charitable, and educational purposes. It is now eleven o'clock and I must retire but shall in the name of our most merciful Lord sign this document before I do so.

JOHN JOSEPH THERRY,

Balmain, 19th March, 1857.

In compliance with the request of the Testator we the undersigned hereby witness, in his presence and in the presence of each other, this document as his last will and testament.

Balmain, 20th March, 1857.

Witness: JAMES MULLINS.

ELLEN STANFIELD.

ELIZA MULLINS.

In Nomine Domini.—Amen.

M. J. J. A. M. I. M. M. A. S.

CODICIL. In the absence of the Venerable Archdeacon McEncroe and his Honor Mr. Justice Therry, I hereby appoint

in lieu of those personages. John Hubert Plunkett Esq. Q.C., and the Rev. Doctor Hallinan Catholic Pastor of Windsor, as the Executors of my last will and testament on this 19th day of September A.D. 1859.

JOHN JOSEPH THERRY, A.P.

I.H.S.

M.J.I.A.I.D.T.A.A.A.M.M.L.P.T.A.M.A.A.T.

CODICIL. In the name of our most merciful Lord.

As a codicil to my last will and testament, I wish to certify to my Executors, who are the Honorable John Hubert Plunkett Q.C., John O'Sullivan Esq. Manager of the Commercial Bank Goulburn, Mr. John Vardy, Menangle, Mr. Patrick Joseph Hogan senior, Balmain, and Mr. John Taylor, commission agent Parramatta, that it is my wish that they should endeavour for the benefit of religion, morality, and education, to carry out or give effect to my intentions with respect to the land property with which I have been blessed, namely to establish five villages which are likely to become respectable towns—the principal one at Pitt Water to be called Josephton; the next at Williams River to be called Laurenceton; the next at George's River to be called Georgeton; the next at Cattai Creek to be called Alfredton; and one at Bong Bong, the last but not least, Andrewville. As I have not mentioned the name of Mr. James Therry, late of Waterford now of Sydney, in any will of mine as a legatee, as it is only very recently that I have become acquainted with him, I now bequeath to him fifty pounds to be paid to him by my Executors above-named. And I hereby confirm my last will and the codicil to it with the exception of the Executorship which is to consist of the above-named gentlemen alone.

JOHN JOSEPH THERRY.

Witness: MARIA HOGAN.

PATRICK JOSEPH HOGAN junior.

I.N.D.

M.I.I.A.I.M.

I hereby solemnly declare, with reference to any testamentary documents of mine, that my brothers James and Stephen Therry, the former of Hobart Town, the latter of Cork, Ireland, and my sister Jane Ann Therry of Hobart Town, are the only *relatives* to whom I could conscientiously bequeath any portion of my real property, and even to them only such portion of it as may secure to each of them an annuity of

seventy-seven pounds during their natural lives respectively. To James Therry, late of Waterford, where he filled the office of supervisor of the revenue department, I did and do bequeath the sum of fifty pounds sterling.

JOHN JOSEPH THERRY, A.P.

Balmain, 20th December, 1862.

The will seems to have given Dr. Polding very great disappointment. His affection for the Archpriest never faltered during his life; but he could not conceal his feelings afterwards. In a letter to Abbot Gregory of Downside Abbey, dated 21 June, 1864, he wrote:—⁴

His Will is the queerest jumble imaginable. All the lawyers in N. S. Wales, Plunkett says, can make nothing of it. The only excuse he can give for Therry is, that he was not sane. Not one acre or one penny to the mission, save that the land at St. Anne's, worthless as it is, is to be sold and the proceeds equally divided between St. Mary's and St. Anne's. £150 to three colleges in Ireland to say Masses for him, but at the same time to educate priests for the mission! 80 acres at Pittwater to be equally divided between the Jesuits, Franciscans, Dominicans, and Benedictines, and, that there may be no jealousies, they are to take their portions by lot! He does not bequeath, though I suppose he intended to do so, but "without intending any disrespect to the local Ecclesiastical Authority," he directs that the Irish Jesuits are to have the entire management, disposal, etc., of his property. He leaves £100 per annum annuity to his brother and to his sister. His ready money amounts to £3500. Plunkett is bewildered. He, O'Sullivan, and I think Hallinan are the Executors. Plunkett will renounce in disgust. O'Sullivan will be the only one. If the Will be contested, it is not worth a straw. His amusements seem to have been Will and Codicil making. In one he has six Executors, one the son of Hugh Taylor of Parramatta. In another he hopes Archbishop and Clergy will further his wishes and help his Executors in founding the towns of Josephston, Laurenceton, Alfredton, and Andrewville on his properties. What can have become of the immense sum received for the Billyton [*sic*] Station, £12,000?—wasted I fear in sinking for coal at Pittwater and other miserable projects. Well, peace be to him! You and I are not disappointed: I

⁴ *Benedictine Pioneers in Australia*, II., 287.



INTERIOR OF ST. MARY'S CATHEDRAL

(From an etching by Gayfield Shaw)

To face p. 284

never expected to benefit by his Will; but I did not expect such a proof of inanity and self-sufficiency. Of course I need not add, no lawyer had anything to do with his Will.

Some time after Father Therry's death the will was disputed. Father Therry had nominated five trustees; three renounced their office, Vardy died, and O'Sullivan resigned his trusteeship,⁴ appointing Fathers Dalton, S.J. and Cahill, S.J., in his place. Since the will contained no devise of the legal estate, nor any express power of sale, the way was open to dispute their right to sell the property. The only persons entitled under an intestacy were Father Therry's brothers and sister. By deed of July 8, 1865, Stephen Therry conveyed any possible interest of his to the trustees appointed by his brother. On September 18, 1867, James Therry and Jane Ann Therry acted similarly. In 1877 the case came up for judgment. The executors claimed that instructions in the will directing the trustees to sell part of the estate within three years, and part afterwards, by necessary implication gave them full power to dispose of the legal estate. Judgment was given accordingly, that the testator imposed on his executors active duties in reference to his real estate. This made them trustees of his real estate, and by implication vested the legal estate in them.

Father Therry's admiration for the Society of Jesus is evident from his bequests. For more than thirty years he had hoped for their coming to Australia. His bequest to them of the right to dispose of his property secured them some assistance towards founding a mission; and Riverview College, and St. Aloysius' College at old St. Kilda House, were the first fruits of his generosity.

At Father Therry's death his personal estate was entirely inadequate for the many charities which his sympathetic heart urged him to assist. The land was of no great value, although of considerable acreage. He could have had many comforts in his last years; but he died as he had lived, a man poor in spirit, and demanding only the bare necessities of life.

⁴ See letter in Appendix A, No. 62.

NOTE ON THE FIRST JESUIT MISSIONARIES IN AUSTRALIA.

Father Therry's papers do not give any reason for his special interest in the Society of Jesus, though he had entertained hopes (see p. 217) for the introduction of Jesuit Fathers to evangelize the Islands of the Pacific. The following particulars, however, may be of interest in this connection.

The Society of Jesus was founded by St. Ignatius Loyola, and approved of by Pope Paul III in 1540. After more than two centuries of valuable work—missionary and academic—the Society was unjustifiably suppressed in various European countries. In 1829 the Society was restored by Leo XII in England, and from this date continued to prosper with remarkable success. In Ireland in 1776 there were 24 members of the "State-suppressed" Society; in 1803 there were only two. Others, however, came to Ireland, and it is possible that during his stay in Dublin Father Therry made their acquaintance, and formed an affection for the saintly and learned members of this much maligned Society. At any rate he could not have been ignorant of their worth, since Father Peter Kenny, S.J., was in those days known as one of the most learned and eloquent priests in Ireland. The impression then made on his youthful mind would be preserved and accentuated by his lonely life in Australia.

For the following information we are indebted to Father M. J. Watson, S.J. The first Jesuits to visit these shores were members of the Austrian Province S.J.—Fathers Aloysius Kranewitter and Maximilian Klinkowstroem—who came to South Australia on 8 December, 1848. The first to arrive in Victoria were Fathers Lentaigue and William Kelly, who came in 1865; Father Joseph Dalton arrived on 17 September, 1866. Father Thomas Cahill (the missionary of the Portuguese Jesuits) came from Macao in 1872, and on 25 July, 1872, was appointed Superior of the Irish Mission S.J. (Melbourne) in succession to Father Joseph Dalton. Both these priests have been mentioned in connection with the execution of Father Therry's will. On 29 April, 1878, Father Dalton came to Sydney, where he first lodged at an hotel, and then hired a small cottage—built partly of kerosene tins—on the North Shore. On the feast of the Sacred Heart (28 June, 1878) he bought the land on which Riverview College was afterwards erected.

These facts do not, of course, supply reason for Father Therry's practical interest in the Society of Jesus; but the dates given may throw some light on the subsequent administration of his property.

CHAPTER XIX.

I have fought a good fight: I have finished my course: I have kept the faith. As to the rest, there is laid up for me a crown of justice which the Lord the just judge will render to me in that day.

—II TIM. IV.

ONE of the most noteworthy and valuable tributes that have ever been paid to Father Therry's work is contained in a letter written after his death by the Archbishop of Birmingham to Mr. John O'Sullivan. No other person had had such opportunities for forming a just opinion on the worth of Father Therry's efforts. As Vicar General Dr. Ullathorne had stepped into the position held by Father Therry until 1833. The account already given of his relations with Father Therry has shown that the Vicar General was by no means a partisan of the priest whom he supplanted. But in 1864, as Archbishop of Birmingham, he could look back with a more impartial eye over the long years. His tribute of praise is given so genuinely and deservedly, and includes so complete an analysis of Father Therry's character—with its few petty weaknesses and its multitude of trumpet-tongued virtues—that it may well be given a place here:—

Birmingham,

Augt. 24th, 1864.

DEAR MR. O'SULLIVAN,

I thank you for your kindness in writing to me on the departure of our old friend Father Therry, and for remembering that it would interest me to know how he died and how he disposed of his affairs. He certainly filled a long space of time, and went to his reward in a good old age. What vicissitudes he had seen, and what changes he had passed through. A life of him would embrace the entire religious, and most of the civilized, period of the existence of New South Wales. And when we look back to that long and harassing time when he stood alone, and without even the support and consolation of the sacrament of penance, and in those protracted years had never even once the opportunity of exchanging a word or sign with a brother priest; it is marvellous how

he kept up his piety even to tenderness, and never omitted his Mass daily, and his Rosary daily, under whatever circumstances or in whatever out of the way place he might find himself in at the moment.

What man has not his limitations and his deficiencies? We must of course admit those of our departed friend; but now is the time to recall, and thousands must have done so, how he really kept alive the faith, set the example of piety in his own person, forced on the authorities the religious freedom of the Catholic people, and even by his excess of zeal paved the way for that civil and religious *status* in which we now find the Catholic Church in the Australian Colonies. The boldness and confidence with which he raised the walls of St. Marys' Cathedral, against all adverse predictions, was one of those conspicuous actions by which he strongly arrested attention upon the Catholic body, and fixed its position.

It was a trying moment for him when he found his position suddenly superseded by a young man, such as I was in 1833; but his faith made him obedient, and though in moments of excitement he was somewhat provoking, yet his feeling passed like an English April cloud, and it was soon fine weather again between us.

I observe, as was to be anticipated, that the respect paid to his memory at his funeral came from all classes, and could not but feel a special interest in reading so many old names, which seem to show that the climate of the colony is not unfavorable to longevity.

It only remains for me to express a hope that you will be able to settle the affairs of our old friend without much difficulty, and that his intentions towards the Church as well as those towards his relatives will be satisfactorily realized. The newspapers you sent me contained many old recollections, such as the many subjects claiming my attention are apt to overlay. For the large diocese and the many occupations which demand my attention are not favorable to reverie in the past.

I beg to present my kindest remembrances to Mrs. O'Sullivan, who must deeply feel the loss of one who was to her a second father, and my best wishes to all your family. And whilst I pray Almighty God to bless you and them.

I remain,

Your obliged and faithful st. in Xt.,

✠ W. B. ULLATHORNE.

Father Therry was not an accomplished scholar. He left nothing by which the literary world might remember his name. He was a missionary ; and the story of his success in this direction has been told. But his abilities were by no means ordinary. His dealings with Governors and officials show that, united to great energy and zeal, there was a keen brain directing these powers towards success. His courage was phenomenal. Macquarie's orders of 1820 would have disheartened anyone other than a missionary divinely appointed and directed. He did not ask that the regulations should be withdrawn : he replied that, where Government regulations attempted to override the Divine law, it was the duty of all to obey the higher mandates. For he was not a man who could be used as a tool by authorities. He would act, and always did act, as his conscience and judgment dictated.

In the midst of his many duties he found time for study and a careful preparation of sermons. Receipts for money paid to booksellers in London and Sydney throw an interesting sidelight on his character. From London he had sent to him a copy of Pliny's Letters, Xenophon's Works, Morell's Philosophy, the Book of Common Prayer of Edward VI, and Hebrew and Greek Lexicons. Another list contains books enough to set up a very creditable library on Apologetics and Scripture. There are the Lives of the Saints, a few volumes treating of the saintly masters of Mystical Theology, the standard authors on Moral and Dogmatic Theology ; the text of the decrees of the Council of Trent, and its Catechism ; commentaries on the Psalms and the New Testament ; and Lingard's History of England "exquisitely bound in many volumes."

A curious custom of Father Therry's was to make copies of anything that pleased him in his reading. He copied also to make him remember the work more easily, and frequently for his own spiritual advancement. Among his papers are to be found notebooks closely written in his own handwriting, in which several books of the Old Testament are copied ; and, strangely enough, to this very practical missionary it was the

more poetical books that made the greatest appeal. From the Vulgate he copied the Canticle of Canticles and the Books of Wisdom, Proverbs, and Ecclesiasticus. From a French translation he copied the Gospel of his patron, St. John. Other notebooks contain long extracts from French and English authors—especially Pope, for whose “Essay on Man” he had a particular fancy. It is difficult to conceive how he found time for such varied reading.

Then there were the official reports and the complaints to Government. Each document was carefully thought out and corrected, and the final copy written from the amended originals. (It is mainly from these originals that we have quoted throughout this biography.) Everything he attempted he tried to do well. This was the secret of his success. If some work was necessary for the welfare of the growing Church, he must find ways and means to do it. If he decided to do it, he would do it with all the energy he could command, and would not desist until it was complete. He was a strong-willed and capable man.

When he came to Australia he was hampered in his work by the great lack of religious literature. Government provided it for the Anglican clergy, but his request for a like favour was refused. Nothing daunted, he set to and compiled a prayer-book containing all that was necessary for the instruction of his people. Small tracts, giving in simple form the fundamental dogmas of Catholic belief, he obtained from abroad and had reprinted in the colony.

The children who were growing up around him were his most cherished care. To them he turned when the miseries and sin of the convict-cells began to dishearten him, and, in them he saw the innocence of virtue and a full-hearted love. He determined to save them at all costs from the sin that surrounded them. His happiest moments were with them. They all knew him, and called him their friend. He returned the compliment by publishing some hymns of his own composition, dedicated to “The Children, by their devoted Friend, John Joseph Therry.” These were first published in book form

at Hobart in 1846. To a critical and uncharitable eye many of them may seem merely doggerel. To one who knows the life of their author they have a wider significance that makes them worthy of admiration, if not of reproduction. The hymns supplied a long-felt need to a colony far removed from European civilization. They were written and published, not because of any poetical merits, but because he had condensed in each little poem the teachings of the Church on a chosen subject. For the children he wrote a hymn in twelve stanzas, the first three of which are:—

Teach me, dearest Lord, to pray:
What I should think, what I should say,
That I may praise Thee night and day,
That my every thought and word may be
A pleasing sacrifice to Thee.

May Thy love, then, my heart so raise,
Disgusted with all sinful ways,
With benediction, thanks and praise,
Above whate'er on earth we see,
That it may ever live with Thee.

May the Spirits who reign above,
O'ershadowed by that mystic Dove,
Who breathe and live upon this love,
Unite with us in praising Thee,
Ever glorious Trinity.

He also wrote hymns for the feasts of Saint Joseph and his other Patron, Saint John. Other verses contain a summary of the teaching of the church on the Purification and the Assumption; there are also two Josephian hymns and a long poem in honour of St. Michael.

But Father Therry was more at ease in the pulpit than in the poet's chair. This was his work, and as such required masterly handling. For preaching he was singularly well equipped. His theological knowledge was sound, though not profound. His reading and wide experience supplied fuller material for instruction than is available to the average preacher. He had made a study of the works of the French preachers Bourdaloue and Massillon, from whom he frequently quoted. He was gifted with a quiet and easy man-

ner and a voice, even in his old age, penetrating and pleasing. Sunday after Sunday, and frequently on week days, he preached his simple unadorned discourses, mostly on dogmatic subjects. But the *ferverino* was there also, as some who heard him testify. When time allowed, he wrote out his sermon, but did not preach it *verbatim*. More frequently he thought out the subject and preached from a brief sketch. Into every sermon he brought a multitude of applicable quotations from the Holy Scriptures, with which he was very familiar. For a sermon on "Prayer," preached in the Campbelltown church, the following sketch was found among his papers:—

St. Luke 18, 10-14; (the parable of the Pharisee and the Publican).

1. The different results of their prayer.
2. Prayer is always good when accompanied by the necessary conditions.
3. What these conditions are.
4. The opposite characters of the Pharisee and the Publican:—
 - a. The *excellency* of the Pharisee's character.
 - b. That of the Publican *detestable*.
 - c. The opinion we should have formed, if constituted judges of their prayers.

'As the heavens are above the earth, so are my ways, saith the Lord, above your ways, and my thoughts above your thoughts.'

There are a directness and a simplicity in all his written sermons that show both complete knowledge of the subject treated and determination to make his congregation understand it equally well.

Father Therry was a capable Spiritual Director. The work of a Director varies according to the spiritual state of those who place themselves under his care. In the later years of Father Therry's life he was the Director of the Sisters of St. Vincent's Convent. Nor were his services available only to the religious; many letters are profuse in thanks for his assistance in guiding distressed souls into a more tranquil state of mind. These letters show how many reprobates were snatched



ST. MARY'S CATHEDRAL AS IT WILL APPEAR WHEN COMPLETED

To face p. 292

from the profligacy of the early convict days, to reach later the sanctity of a Magdalen. Names well known to history—those of barristers, merchants, statesmen—are signed to letters whose contents show that the writers had advanced far on the road towards sanctity and perfection. Among the poorer classes, and very often in the ranks of the convicts, that same desire for perfection is frequently shown. From a man on board a transport ship Father Therry received this touching appeal:—

Reverent father in shame i write this to you hoping i will get some Help from you as it has Been more than Sixteen years since i have Been to confession and when i on my Past Life and Past Confessions i cant think of Leving this Place with out SPEaking to you for Rev——nt father fear and shame has kept me long enough from the Churchs advice. Since i left Last time i have got a number of good Books and thought i had turned very much But now i see it was only tempting it Was.

On Sunday i heard you at Mass i could not Get on shore to VesPers or i should have been at the same counting My self not fit to go With in Hearing of the Church yard But what will i do if Not Father i have not lost hopes But you will decide I am young yet and in health Save me Father for i have one foot in the Pit and the other on the Edge O Father if you do not here me i must give up all hops it is not fear of doing Penance and to sin no more Makes me feard of Confession it is the Monsters Life and crimes But all the good Fathers words i have read says it is Easy when it is over Only send word and When i would walk to you on my knees if I could get no way els.—[Signed] ———.

Letters in the same strain came to him from convicts at every settlement, from their warders, and from captured bush-rangers—who were not always Catholics.

Twelve months after Father Therry's arrival in the colony, when a storm drove back to the mainland the ship in which he was sailing for Tasmania, the people hailed the return of their friend by the old saying that it is an ill wind that blows no one any good. He remained their friend in all their adversities. The chronicling of the difficulties which confronted

him, and which he overcame single-handed, would seem exaggerated were it not supported by documents. A vast continent was his mission; thousands of people were his flock; the pasture was barren. He shuddered at the prospect before him, but never faltered in his work. A document drawn up by him shows that between the years 1820 and 1839 he had performed 2,511 baptisms, 684 marriages, and 522 funerals. It is quite possible that the total was considerably greater, for in the early years of his mission he frequently lost count of the number and the names of those to whom he had ministered.

The determination with which he entered on his labours was always marked, and he expected the same interestedness and constancy in all who promised to assist. His encounters with Government are evidences of this characteristic, and a letter which he wrote to one who refused to redeem a promise gives a further indication. "Having heard that you would not fulfil the promise you had made of subscribing to the Catholic Chapel . . . I feel it my duty to enquire. Allow me to remind you of the dreadful fate of Ananias and his wife Sapphira, who were both struck dead at the feet of St. Peter, not indeed, for having by fraud withheld a portion of the price of their land, but for having told a lie. Let not Satan, my dear Sir, tempt thy heart to do the same." He could be firm when occasion demanded; and he could be charitable, almost to prodigality, at the sight of injustice or suffering.

Hundreds of letters among the Therry Papers are from people seeking for relief. Many of the Catholic convicts on arrival brought letters from their Parish Priests to Father Therry, asking for his watchful care. When a convict had hopes of obtaining his ticket-of-leave, or of bringing his wife and family from Europe,¹ he came to Father Therry to have drawn up in correct English the long, formal document for presentation to the Governor. Letters from abroad to colonists or convicts were often addressed "in the care of the Rev. Father Therry." The priest's house was an address that would find all who had no fixed abode. Letters from men in

¹See facsimile at p. 100.

Government employ in far distant country districts asked him to employ them, or to find them work where they could go to Mass and Confession. One letter is from a poor woman who will be evicted if Father Therry will not advance her the rent; another from a school-teacher who is "favoured with a dozen degrees and diplomas but cannot get any pupils"; another from a convict on Norfolk Island who was sent there without a trial and asks Father Therry to intercede; another from a solicitor who hopes with Father Therry's influence to build up a large practice; and still another from a music-master who has just published a set of Quadrilles, which he asks Father Therry to recommend to his numerous and exalted friends.

He was a man of great ideas. In this he and Lachlan Macquarie were on common ground. It was not the struggling township of the Tank Stream for which they made provision; it was the City of Sydney. For this city he built St. Mary's, against the advice of those who could not see beyond the convict settlement. When his church had grown large enough to support a Bishop and many clergy, his interests became wider. He brought forward plans to civilize the aboriginal peoples; the Maori war, even the reunion of Christendom, were all objects of his solicitude. The evils of transportation he well knew, and his protests against the continuance of such a system were of great value in arousing and maintaining public interest.

United to these vast interests, there was a simplicity in Father Therry that bound him closer to the hearts of the people. They all knew his great holiness; Catholic and Protestant cherished the friendship of him whom they looked upon as a saint. Throughout his long and arduous life he rarely omitted to say his daily Mass; in the evening he would recite the fifteen decades of the Rosary in his chapel, or with the family of some neighbour. His devotion to the Mother of God and the Saints was remarkable. At the head of many of his letters he placed the initials I.N.D.J.M.J.J.M.G.R.P.P. A.D.F.A.B.M.P.A.A.S. We cannot be sure of all the

Saints thus invoked; but some documents show that, besides the Holy Family, his efforts were placed under the guidance and in the name of Saints Peter and Paul, Michael, John, Francis, Patrick, and Magdalen. Another practice of the saintly priest was to offer the Holy Sacrifice weekly, for the repose of the souls of the deceased relatives of the Holy Father and for the Bishops and Priests of the Australian mission. His intense faith prompted him to undertake tasks that appeared almost impossible of achievement, trusting always in the God for whose glory he worked. Looking back at his work, we can have no doubt that it was this laudable and constant intention for God's glory that crowned his work with success. Each morning, kneeling at his bedside or before the tabernacle, he consecrated the coming day to the service of his God; and by the following prayer he offered himself as an instrument to the Almighty:—

In nomine Patris et Filii et Spiritus Sancti. Blessed be the Holy and Undivided Trinity, now and always and for infinite ages of ages. Amen.

Prostrate before the throne of Thy Mercy, O Holy and Undivided Trinity, I adore with all the powers of my soul Thy Divine Majesty, and acknowledge that to Thee alone are due all Love, Praise and Thanksgiving, on account of Thy infinite goodness. I firmly believe and am ready to profess whatever Thou hast revealed to Thy Holy Church. I hope in Thy mercies, and love Thy ineffable goodness. I grieve from my soul for ever having offended Thee, and for the love of Thee I detest all my sins, and am resolved rather to die than again to offend Thee.

I give Thee thanks, O Supreme Deity, for all and each of Thy benefits, both general and particular, for those which are known to me as well as those of which I am ignorant; and more particularly, for my creation, redemption and my vocation to the Holy Catholic Church; for N. N. . . . ; and for all the benefits which have been or may hereafter be conferred on me, and on all Thy creatures for all eternity. Accept my thanks for having preserved me during the past night from many dangers of both soul and body, and for having given me this day to continue my services to Thee. My God! in grateful acknowledgement I offer to Thee my body and

soul, my understanding and my will, all my affections, my every step and motion of body and soul, of my past, present and future life, but in a special manner those of the present day, and beseech Thee that they may be such as to be justly meritorious in Thy sight. With these, I offer my lukewarm or indifferent actions; I now offer to Thee the Body and Soul of Jesus Christ my Saviour; all His merits, His labours, His words and works; whatever He did and suffered in this life, from His conception to His death.

Almighty God accepted the offering of his life and labours. The hand of God was over the Australian Church from the day on which John Joseph Terry volunteered for that far-distant portion of the Vineyard. He died when the pioneer days of the colony were ended, when the great fabric of the Catholic Church in Australia had been raised upon his foundation. He had the consolation of knowing that his foundation had not been shaken under the great weight of forty-four years of building, and that it would support, firmly and securely, the growth of centuries.

CHAPTER XX.

I have planted, Apollo watered; but God gave the increase.

—I COR. III.

THE history of events in Australia cannot be accurately understood until we study side by side with them the course of events in Europe, especially in Great Britain. Between 1815 and 1830 Europe was metamorphosed. Monarchies restored after the fall of Napoleon had tottered and fallen and been replaced by new monarchies. Democracies, awakened and for a moment freed at the end of the previous century, and suppressed again in and after the Napoleonic wars, were once more asserting themselves against great opposition and with varying fortunes. But each failure on the road to freedom, each effort with its following suppression, brought the ultimate triumph nearer; the Tree of Liberty was firmly set, and every destruction of the shoots as they showed above ground merely threw the sap more strongly into the roots. Gradually in the years that succeeded Waterloo foreign policies were liberalized, and recognition was here and there given to a country's right to determine its own form of government. And, when the tyrannic hand of the Quadruple Alliance seemed at one moment to be throttling democracy in Europe, Canning "called the New World in to redress the balance of the Old."

He was not thinking of Australia, we may be sure. But his words were truer of Australia than of the countries he actually had in mind. The progress of democracy in Australia was slower than in England, but it was surer. The beginnings of the next century saw it in Australia in advance of any country in the world.

The established forms of government in Europe had been overthrown, but in their collapse the Catholic Church suffered severely. Reviewing the decline of ecclesiastical influence in Europe, and the simultaneous growth of the Catholic Church in America and Australia—founded not upon the old systems

of alliance with absolute monarchy, but upon sympathy with the trend of the world-wide aspirations of democracy—we are led to believe that Canning's assertion had a wider significance than that statesman intended. The New World had been called in to redress the balance of the Catholic Church in the Old.

The year 1798 saw the proclamation of the Republic in Rome and the expulsion of Pius VI; it saw also the Rebellion in Ireland and the deportation of large numbers of defeated insurgents to New Holland. These were the nucleus of the Church in Australia. The bitter memories of the imprisonment of Pius VII by Napoleon had not been obliterated from the minds of Catholics, nor had the Church recovered from the years of enslavement and persecution, when it was announced in 1819 that Fathers Therry and Conolly had sailed from Ireland to establish the Catholic Church at the Antipodes. During the years that followed, while the Church was suffering in Italy, France, Austria and Germany, it was progressing in Australia. The Italian revolutions of 1831 and 1832, and the struggles of the Papacy against the Carbonari and "Young Italy," were more than counterbalanced by the grant of Catholic Emancipation in Protestant England through the democratic efforts of Daniel O'Connell and the rising Liberal party. The good effects of this just Act were soon visible in New Holland, in the appointments of its first Vicar General and its first Bishop. As the prospects of the Church in France rose and fell with the succession of various forms of Government, the Church in Australia advanced rapidly and securely in numbers and influence for the spiritual good of the people. When in 1870 the Pope was completely despoiled of his temporal power, and when in succeeding years the Church in Prussia was striving heroically against Bismarck's notorious Kulturkampf and the Falk Laws, the Church in the New World of Australia was capable of contributing largely to redress the balance of the Old World. The Church in Europe to-day, unhampered by and independent of the State, has practically regained the ground it had temporarily lost.

The Church in Australia has never looked back since the day when Father Therry planted it upon the road of success.

At the close of her first century of existence the Catholic Church in Australia has just reason to be proud of her progress and achievements. When other religious bodies are languishing and inert, she is vigorous and fruitful in works of religion, education and charity.¹ The canker of unbelief and indifference has not sapped her robust vitality. Of course, she has her "leakages" and her indifferent ones, but the numbers are not alarming. The piety and devotion of those who call themselves by her hallowed name are traits admitted and admired on all sides. She makes an appeal to the popular mind, to the democrats of our country, such as no other body makes. She has the consciousness of success, and she looks with confidence to the future.

In this success Father Therry must be regarded as a potent contributing factor. He set the standard of efficiency and priestly generosity. In the years since his death others, priests, bishops, teaching brothers and sisters, have entered on his labours. And because these workers have walked in Father Therry's footsteps—have continued his unselfishness, his zeal, his sympathy for the people, his high devotion to the doctrines, devotions and ideals of Catholicism—the Church has been successful. Father Therry was known and loved by everyone. His priestly ministrations were at the service of all men of good-will. He lived for the Faith; he laboured solely for the better interest of his fellows. He showed a kindly, practical interest in all the concerns of his people. He thought but little of himself. To the last he retained the high-mindedness that first brought him to serve a distressed portion of the Catholic flock in a far distant land. His life welded the priesthood of this new country to democracy. It is not assuming too much to couple him with the great statesman Wentworth, and to call him one of the first great democrats

¹ Official statistics of the Church's religious activities will be found in Appendix D.

of Australia. Time has brought us, and will yet bring, priests more able, more cultured, more gifted. But it will not bring us a better priest.

Standing at the beginning of the Australian priesthood, his virtues, his deeds will ever point the way. The name of Archpriest John Joseph Therry, cut indelibly into the foundation stone of the mighty edifice of the Catholic Church in Australia, is an inspiration and an augury of success to the "kingdom of God" beneath the Southern Cross.

APPENDICES

APPENDIX A

NOTE: The order is for the most part chronological, but letters on the same subject are often grouped. Those in the Manly Archives are distinguished by an asterisk.

I. THE COLONIAL SECRETARY TO FATHER THERRY*

Secretary's Office,
14th June, 1820.

REVD. SIR,

I have in command to inform you that you will be required to attend The Honble the Judge Advocate and Bench of Magistrates on Saturday next, and to give such information as may be within your Power in regard to Certain representations lately made to His Excellency the Governor concerning the Master of the Ship Janus, his Officers and Crew having lived and cohabited with certain of the Women Convicts lately arrived in that Ship.

It is presumed from your having arrived as a Passenger on board the Janus that you will be able to bear testimony to the actual state of the case, and it is no less expected that you will do so.

I have the honor to be,

Revd. Sir,

Your Obedt. Hble. Servt.,

Revd. J. J. Therry,

J. T. CAMPBELL, Scr^y.

Roman Catholic Chaplain,
Sydney.

2. FATHER THERRY'S OFFICIAL PASS INTO THE GAOL*

12 July, 1820.

To The Keeper of H.M. Jail
and all others concerned

The Jailor will please to admit the Rev. J. J. Therry, Roman Catholic Chaplain into the Jail to administer the consolations of religion to the unhappy people of his Communion, now under sentence of Death—

J. T. CAMPBELL, Prov. Mar.

[Endorsed] Order of admission at night into the jail.

3. JOHN L. BRENAN TO FATHER THERRY*

Prisoner's Barrack, Parramatta,
Tuesday Evening 18th September, 1821.

SIR,

My distressed state of *mind* and *Body* did not allow me to say many words, when you honoured me with an interview this day.

Inclosed you have a Letter for Doctor Douglass, which if you deliver and use your good influence to get him to comply with my request, it will not only be an act of humanity, but will prolong the life of a person who wishes to pass a few months in disguise, and then return to the enjoyment of a property which will keep him in a respectable style during the remaining part of his days.

I have had the misfortune to purchase a quantity of smuggled Tea, in the City of Dublin, for which I have been sentenced to 7 years Transportn. Still, I can say, with a safe conscience, that I have not in my life time committed either a Dishonest or Dishonorable act.

I am really sorry to prove so troublesome to you, but the low ebb of misery and degradation to which I am reduced (of which you have had ocular demonstration) urges me to trespass on your well known goodness.

I beg leave to subscribe myself to be

Rev'd Sir,

Your Most Obedt. Huml. Servt.

JOHN L. BRENAN.

P.S.—Have the goodness to read my letter to Dr. Douglass before you deliver it.

[Endorsed] Mr. Kirk's, Back Row.

4. THE COLONIAL SECRETARY TO FATHER THERRY*

Colonial Secretary's Office,
22nd September 1821.

REVD. SIR,

Having submitted your letter of 20th July last, to His Excellency the Governor, I have in command to inform you, that by the orders of Earl Bathurst, you are entitled to a Salary of One Hundred Pounds (£100) per annum, and commencing from the Date of your arrival in this Colony: But as The Revd. Mr. Conolly has by mistake been paid his Salary from the Date of his sailing from Ireland, you will

receive the same indulgence on stating in Writing the date alluded to.

I have the honor to be

Rev^d. Sir,

Your obedient humble servant,

F. GOULBURN,

Col^l. Secret^y.

5. GOVERNOR MACQUARIE TO FATHER THERRY*

Private.

Government House,

Monday Evening,

29th October 1821.

DEAR SIR,

In case you should wish to have your very well written, and most interesting address to me to-day, at the ceremony of laying the Foundation Stone of the Roman Catholic Chapel, published in the Sydney Gazette, I do myself the pleasure of sending you in writing my Reply thereto, containing my real sentiments, to be published along with your address, which I now return you for that purpose.

Wishing yourself, and your Brethern of the Roman Catholic Faith, every happiness and prosperity in this world, and every Heavenly Blessing in the next,

I remain,

Dear Sir,

Your faithful Humble Servant,

L. MACQUARIE.

To The Revd.

John Joseph Therry,

R.C. Chaplain.

6. AN URSULINE NUN, LIVING IN CORK, TO FATHER THERRY*

[Date between 1823 and 1826.]

MY VERY DEAR FRIEND,

May I not with great reason complain that in the course of three years and more than as many months I received from you about five lines, you whom I once called my dearest friend. Tho' I still consider you as such and tho' I now write to you, I have some difficulty in persuading myself that any communication from me will interest you. Has not perhaps *time* and *distance* effected the same change in you as in many others who have forgotten their dearest ties under similar circumstances—but if I may judge by my own feelings and the consideration that our friendship had for

its basis a something more solid than that which unites the generality here below. Yes, I do hope that ours is not to end with a little time. In this idea and under this impression, let me tell you all that concerns your poor friend.

When you next see me, if indeed we do meet, you'll find me greatly altered as well from ill health as from afflicting trials of another sort of which God has been liberal to me. It has pleased God to deprive her her little children of my poor sister Harnett, Ellen continues to live with the boys, but she is in extremely delicate health. Catherine Warnill has been in the Convent nearby since your departure. She is at present out for a short time. I have some reason to hope that her final choice will be for a religious life. The boys are very promising they are independently provided for and have at present every advantage as well for education as health and religion, but I tremble when I think that should they lose Ellen, they must be sent to publick schools. . . . I had a letter lately from our friend Mrs. Carter. She is at present in London. The Capt. is in some good employment, and I was glad to hear from a clergyman who saw her lately that she appears happy. She has one little child, and the Capt. has no objection to have it reared a Catholick. When ever I hear from Dan McCarthy &c. they always enquire for you, but except from report I can give them no information. As most probably you'll get letters from your family by this conveyance I need say nothing of them. Ellen is very intimate with your sister and she tells me that your Silence occasions yr. family much uneasiness. By a letter which I saw on the newspaper from Dr. Englan to Cl. O'Connell he is in sad distress for Priests but all are not eaqually zealous as you were. Report gives us a hope that we are to have the pleasure of seeing you in the course of the ensuing Summer, but that you only come for Priests and that you are to remain in New South Wales. I did hope that your Mission was to be only four years. I remember you told me so, but if it be more for the honor and glory of God, surely I should not wish it otherwise. My Brother the Doctor desired me to present you his most sincere regards as does Ellen, C. Harnett, and the Boys. The Religious often speak of you. Mrs. Moylan does not forget that you went away without seeing her. Next April this amiable Religious completes his 50th year in Rn. which is to be a day of general jubilation in the house. By the boat which takes this you will also import a great number of young females, the Children of persons who have been transported some

years back. I hope they will be useful in promoting religion, tho' from different parts of Ireland, they have had the good fortune to be in Cork some months, and received instruction at our Extern School and went to Confession to Abbe Lyons—do you my dear friend forget to pray for M. Bernard, how often since I saw you have I been unable to pray for myself, and never did I need yours more than at present.

I should attempt to give you some news from Cork, was I not aware that you will receive more letters from this, by the same opportunity and perhaps by lengthening mine I should only exhaust your patience. Our Community is greatly increased since your departure, we have had abt. 10 subjects and as we speak now seriously of sending missions to different parts perhaps we may one day form an Ursuline establishment in *New South Wales*, but as I cannot divest myself of some degree of selfishness I rather wish that your place may be supplied there in order to enable you to have it here in Cork.

Dr. Murphy is only returned from Dublin. Tho' he is large and I think become so since you saw him, yet do not think his health is in general good. He lately recd. a shock in the death of a favourite Nephew, son to Dan Murphy. You probably will have heard before you receive this the death of poor Mr. Hays. He died in Paris, I think of broken heart, for the poor man had a large portion of the Cross. He was I am sure an humble and a pious man, and with a little more moderation would do an incalculable good to the Church. Mr. Hughs was with him when he died, he is to return to Cork imed'y and is appointed Superior of his order. I'll now close this by your prayers, and an entreaty that you will at no time entertain a doubt of the sincere attachment of

M. B. CAHILL.

Convent,
February 26th.

7. FATHER CONOLLY TO FATHER TERRY*

Hobart Town,
17 Nov. 1823.

REV. DEAR SIR,

I have the pleasure of forwarding you the Holy oils which Doctor Poynter was so kind as to send here, kindly desiring his compliments to be presented to you. I expected to have heard from you, by some of the numerous arrivals

here from Sydney, but have not received any communication from you for a long time past. Mr. Coyne has written to me pressing for further payment for his books; I beg you will exert yourself and enable to make him a remittance as soon as possible; the books are a public benefit which the people, I fear, do not know how to appreciate.

There has been such a general complaint here of want of money that I gave up the idea for the present, of applying for subscriptions to build the Chapel I contemplated. The protestant inhabitants are those from [whom] I could expect assistance—in the present circumstances an application to them would be inexpedient. The catholics are not able, such of them as might be supposed to be so have lived so extravagantly beyond their means that the Provost Marshal is advertising their property for sale as it were in rotation.

A rumour has reached this territory that Lt. Gov. Sorell is to be soon relieved. A meeting was therefore called to memorial His Majesty to continue him in this government. A petition to this effect is now receiving signatures.

When I read Sir Thomas Brisbane's reply to the Presbyterians, I felt truly grateful for the dignified liberality he evinced towards you and me. The Presbyterians have commenced to build a church in this town, but have not raised it yet as high as the foundation. Some of his own people have been speaking very uncharitably of their minister, Mr. McArthur, and a great many say he deserved it.

Let me have the pleasure of hearing from you by the first opportunity—tell me how the chapel advances, and make me, if in your power, an advance for our friend Coyne.

I expect to be able to go to Sydney in three or four months, although I assure you I have no relish for sea voyages. Lest you might not be in the way on the arrival of the Jupiter I directed the case containing the oils to Capt. Mackay to whom and Mrs. Mackay you will present my best regards. After closing this I begin a letter to Mrs. Mackay which will contain some intelligence worthy of being recorded.

I am, sincerely yours,

P. CONOLLY.

8. ELLEN MAHONY TO FATHER THERRY.

Denham Court, 11th July 1824.

REVD. SIR.

Having heard that several deaths have taken place, at the Orphan School of late, and from maternal solici-

tude feeling some apprehension, on account of my Son who is placed in that Establishment; I have in consequence presumed to trouble you to beg you would condescend to have the kindness to enquire if my son is still living and in health, as I am very uneasy from a fear of his falling a prey to some decease, from the alarming increase of mortality at the Orphan School; my fears may have been excited, without any well founded cause; yet still it would greatly contribute to my ease and comfort, could I be assured, that my little Boy was in no danger.

Your kind attention to my application will ever be gratefully felt and acknowledged by

Rev'd. Sir,
Your very obedt. obliged
humble Servant,
ELLEN MAHONY.

P.S.—Your early reply to this, will confer an additional obligation on me. Please to address to me, "at Capt. Brooks." The name of my Son is Jeremiah Mahony. E.M.

9. WILLIAM KELLY TO FATHER TERRY.

H. Ms. Gaol Sydney
14th August 1825

REV'D. SIR,

I most respectfully beg leave to acquaint you that Webb who is under Sentence for execution tomorrow morning and who has been brought up in the protestant religion most earnestly intreated Mr. Toole to solicit your attendance this morning on him to give him an opportunity of confessing and receiving the Blessed Sacrament so as to enable him to die in the Catholic faith.

I am
Rev'd Sir
Your most ob^t. Hble, Servt.
WILLIAM KELLY

10. W. W. WILSON TO FATHER TERRY.

Hs. Ms. Gaol Sydney
19th June 1826

REV'D. SIR,

The under mentioned persons having had

Sentence of Death passed on them this day wishes your attendance at your earliest opportunity.

I am

Sir

Your most ob. Hble. Sert.

W. W. WILSON

Gaoler

William Cusack

John Collins

John Boyd and

Bridget Fairless

II. JOHN TOOLE TO FATHER THERRY.

H^s. M^s. Gaol Sydney

8th Sept. 1826

REVD. SIR,

I am directed by Isaac Smith, who was this day found guilty of Murder and ordered for execution on Monday morning the 4th inst. that you will have the goodness to attend him with all convenient speed, he is a protestant and wishes to die a Catholic which causes him so anxious for your attendance

I remain

Revd. Sir

Your most hble. st.

JOHN TOOLE

12. JAMES MORAN TO FATHER THERRY.

Sydney Gaol 2nd Sepr. 28.

To the Revd. Dr. J. J. Terry,

&c., &c., &c.

REVD. SIR,

I take the Liberty of troubling your Reverence, trusting as my condition is now so awful that as I have had the misfortune to be tried and found Guilty Capital and expects to obtain no mercy that if at all convenient you will be so kind as to call on me as soon as possible, for I am quite uneasy in Mind 'till I see your Reverence, and I also beg leave to state that there is a Church of England man here for a Murder and he desires very much to have some conversation with you Previous to his Trial as he intends to change his opinion, he is for Trial on Friday next. I hope that your reverence will excuse this trouble, which I am certain you will, as you are always ready to comfort the Poor.

JAMES MORAN

13. ANDREW DOYLE TO FATHER TERRY*

[The occasion of this letter has not been identified; its intrinsic interest sufficiently explains its appearance here. The reference to the Lieutenant-Governor seems to date it at the end of 1825.]

Windsor Goal 16th.

REVD. SIR,

Altho not favord by your knowledge of me yet I am actuated by our friend Mr. Garragⁿ. to introduce Mrs. Doyle to yr knowledge who will describe to yr Rev^{ce}. my intemperance in disturbing Mr. Marsdⁿ. in a funeral sermon on the 6th May for which Messrs. Cox, Braby and Mitcham, *Mr. Cox as principal*, sentenced me from one of the Statutes of Mary to be imprisond 3 Months and find Securities.

As they each distinctly seem to feel for me, yet in friendship to Mr. Marsdⁿ. they wish to act in conjunction with His Wishes. And I am now directed to apply to the Lt. Gov^r. And I Humbly trust to yr goodness in using those efforts of a Christian divine which Mr. Marsⁿ. thro a contrary line pleases to adopt.

And as Mr. S. Lord will inform yr Rev^{ce}. I Have offerd evry concession which became a Man of any distinguished decency I beg thro yr intercession the Lt. Govr may send an Order admitting me to bail as the offence simply Stands a breach of the peace. But Having discovered a Statute of Marys tho' all hers were repeald by Elizabeth yet by this exploded act they persecute. I therefore beg Revd Sir that yr influence with the Lt. Gov. may effect my liberty

I am Rev. Sir with
respt yr most Obdt.

Hum. Serv
AND^w. DOYLE

Such Sir is the misfortune of placing in pulpits Such men as are not able to Elucidate any doubtful Hypothesis or expound to the Vulgar ear the nature and mysteries of religion.

By such mistakes is nature oft times foild
Such contrarieties I'd never teach her.
Because an *useful blacksmith* may be spoild,
By making him an execrable preacher.

14. FATHER TERRY TO THE COLONIAL SECRETARY (DRAFT).

Sydney 4th December 1826

SIR,

I have the honor to transmit you a short list of persons who solicit the permission of His Excellency the Governor to be united in marriage and I regret to have to state that similar lists have remained in your office for more than two months without an answer to the request that accompanied them. The personal inconveniences which have resulted from this delay altho numerous and great are not as much to be regretted as the immorality and crimes which have been the consequences of it. I am confident however that it has proceeded not from neglect (for I believe there is no Gentleman in any Country more attentive than yourself to his official duties) but from a commendable anxiety on your part to prevent any imposition on the officiating Clergyman. But if you were aware Sir of the anxious solicitude which I invariably evince and the various expedients which on those occasions I constantly adopt to discover and defeat any attempt at imposition you would save a great deal of your valuable time and prevent many evils of which I have a right (but do not intend) to complain.

What good may I be permitted to ask can possibly ensue from compelling or inducing Catholics to apply to Protestant Clergymen to have a marriage ceremony performed which they believe and with some reason to be with regard to them absolutely null and void,—a belief of which some of them take an unfair an unjust advantage?

I beg Sir respectfully to assure you that a sense of duty alone and not any sinister or interested motive induces me to perform marriage ceremonies attended as they generally are with much personal trouble and no inconsiderable responsibility to the officiating Clergyman.

I have derived very little emolument from them. I do not recollect since I came to the Colony to have required or even asked directly or indirectly any fee for their performance altho' not prevented from doing so by any law or regulation.

I might have received one hundred pounds within a few months for the solemnization of two marriages which deeming to be improper I refused to celebrate: the parties in one case were on my refusal without any delay or difficulty married in the Protestant Church both being known to be Catholics and

afterwards absented themselves until the last sickness and death of one of the individuals from all Religious duties; the parties in the other lived in an adulterous connexion until separated by the death of the female who expired without any Religious consolation.

I have the honor to be Sir
with the greatest respect

Your obt. humb^e. Servt.,

The Hon. Alex^r. MacLeay,
Col^l Sec^y

JOHN JOSEPH TERRY R.C.C.

15. CHARLES HUNT TO FATHER TERRY.

[A specimen of the letters of gratitude sent by convicts.]

Prospect Road Gang,
April the 6th 1827

To the Most honoured and Reverend Jhon Josep Terey Roman Catholic Clargy the Great ful thanks of Charles Hunt With that of his poor Wife and Children for his Most kind and Good Carrectar of him the day he was tryed on th 6th of November Last at th Quarter Sesons Most Reverend Sir I Really think and Ever shall think that it was the almyghty God that put you in the Court that day and that yo was the Mains of My parcel sintince Reverend Sir on that Moring Be fore I was Brought out of the Goal to Be tryed I Gave my self up Entirely for Lost as Every one was teling me I wood Get Seven years and My Wife 3 years But thank God th ware all Mistaken. I Never haide the Last tought of Sending to any person to Give me a Carrectar and indeed Reverend Sir I never tought of yo But in th Moring of that day I had no place in th Gale that I could offer My Self to God But when I Got th opertunity I went in to th privey and with a Broken hart I prayed to God to Be My frind that day So I Ever will consider that My God put yo in th Court house that day Glory Be to God Most honerd Sir th Short Sentence I Get is More Service to me then if I Got 7 years for By Geting 7 years I wood Give My self up for Despeare never more to meet my Distressed Wife and Children Most Revend Sir th day you past this place in a Gig you Most kindly told me to send you word when I wood Be nearly Laving this so I thank my God and you My time is up on th 6th of May wich day I will Be sent to Sydney I thearefore hope your Reverence will Enter feare for me and as My Wife has Got 12 Monts in th factory you will Be the Mens of Geting her time a Medea-

gated Should that not be pleaseing to your Reverence to Get her time Shortned I trust you will prevent me of Being kept in Government Employment But Let me use my Endustry to have sum Relefe for her By th time She Laves th factory. I only Got a fine of Six monts so By Rite th ought have no more to Do with me Reverend Sir as you weare th means of Geting My famley so many thousand mils to joine me ower hole Dependains is in your Reverence to use you Enterest for hus honerd Sir if i was a person who was Ever Brought Be fore a Judg for any Dishonesty Be fore I wood not Ever take the Liberty But as Long as I am in th Colney I never was in such trubl and it was not for thiveing I was sent heer from My neative Cuntry it was for passing one Bank note £1 and as for My poor Wife she never was in Side of a place of Confinement Be fore this nor one of her Breed I humbly hope you will pardon th Liberty of Sending you such a Long Letter so Most Reverend Sir I trust in God you will not Let me out of you Mind as My hole Dependance Lies in you I am Reverend Sir you Most humbl Servnt

CHARLES HUNT

16. ARTICLE IN "THE GLEANER" OF 2 AUGUST, 1827.

[*The Gleaner* was established in 1827 by Lawrence Halloran.]

We have learned with considerable regret that the School of Industry, an Institution, which reflects the highest honor on it's projecter, is conducted on exclusion-principles, and tho' supported by *general* contributions, confines it's benefits to children of a *particular* Communion. This, we consider neither liberal, nor equitable;—for, as subscriptions are readily received without regard to the religious faith of the donor, so in our judgment, ought children of every sect, to be eligible for admission, as far as the finances of the Establishment will allow the extension of it's advantages. Of the different Religionists in this Colony, the most numerous, and indigent, and uncultivated are the Roman Catholics, and to *none* are the light of knowledge and the advantages of education, more desirable, or necessary. Yet, if our information be not incorrect, no Catholic children will be received on presentation, except conditionally on the barter of religious faith for the secular conveniences of food, raiment, and education. This system we deem *uncharitable*, and *impolitic*,—*uncharitable*, as withholding aid, and instruction, where they are most needed:—*impolitic*, because, tho' no contamination of principle needs be apprehended,

from the intermixture of Catholic children with those of the Established church; the conversion of the former to the Protestant faith is, at least, possible, by the force of example; and still more by the probable future operation of gratitude to the benefactors of their early years! In truth, we should have expected, that objections would be made by Catholic parents, to the exposure of their children to religious apostasy, by the influence of such considerations, rather than by Protestant-directors, to the reception of those candidates, except on the previous unworthy compact of such *immediate apostasy*! We blush for those of our communion, who can offer to parents, so base a proposal, as the truck of *principle* for *interest*; a system, as *injudicious* too, as it is *dishonorable*! for 'purchased conversions are never sincere!' If the poor Catholic children of the Colony are to be excluded from the benefits of education, and the other advantages of our public colonial institutions,—the reproach of their ignorance, and continued mental darkness is imputable solely to those unchristian prejudices, which would render their participating of food, and instruction, contingent on the religious opinions of their parents. If however a perseverance in such system be among the immutable decrees of our school-of-industry legislators, we hope, the wisdom of the colonial government, prompted equally by Christian compassion, and enlightened policy, will immediately direct the foundation of a similar, separate institution for the reception of Catholic children, the most indigent, and the most neglected class of 'Scions'; from whom the rising population of this interesting Colony will derive its numerical consequence, and extent! Pity, good policy, justice, alike dictate the imperious necessity of their early culture, in moral habits, and in useful knowledge. May they not plead in vain!

17. MICHAEL CONNOR TO FATHER THERRY.

Newcastle, 8th June, 1828.

REVEREND AND DEAR SIR,

I feel it a duty I owe to my God, my religion, myself and Catholic Brethren, to represent to you, beloved and venerated Pastor, the sad situation of this portion of your dear Flock resident here, who are not only destitute of the happiness of attending at that great mystery, or sacrifice, which (to use the words of the pious author of the "Imitation of Christ") "rejoices the Heavens, and preserves the whole world", but also of a place wherein they could assemble, to

mourn their loss and to render to their God, all the homage they are able, on that day he has appointed to be kept holy.

I therefore take the liberty of proposing to you, to solicit his Excellency, not only to allow the Catholic Soldiers, Free Inhabitants, and Prisoners of the Crown, in this settlement, to assemble for Prayers on the Sabbath day, but also that he may be graciously disposed to appoint a place to be appropriated for that purpose.

It is a subject of considerable regret to me, in common with all the members of the Church under your Pastoral care, to be acquainted with the fact of his Excellency's unfriendly disposition towards you ("For if one member suffer, all the members suffer with it") and I fear should you make a representation of this statement, his Excellency would remain regardless of our condition; in order that he may not have an opportunity (or plea) of not acceding to our wishes, it may be pardonable in me to propose that the Reverend Mr. Power should speak or write to His Excellency on the subject; praying for a favourable consideration.

I calculate about One Hundred Persons would assemble every Sunday. I have spoken to a few *well-inclined* Individuals who are most anxious for it. My plan which I proposed and which I now submit to you is to select a certain Form of Prayer to be read, and a Chapter out of the "Imitation", "Think well on't" or other such like books; the persons, who are to read aloud alternately, to be appointed or approved by you.

Finally I beseech your exertions on behalf of an object so desirable; calculated to promote the "Glory of God in the highest, and Peace on earth to men of good will."

I beg leave to subscribe myself

Reverend and Dear Sir,

Your most obedient and very Humble Servant,

MICHAEL CONNOR.

P.S. As His Excellency thought proper to withhold from me the *boon* which I, as a Free Settler sought after and expected, altho' I submitted to a very degrading inquisition at the Land Board Office, to which there could be no objection—and as I am in this settlement *out of the way*; I respectfully request should you, or the Revd. Mr. Power, have any occasion to advert to the name of your correspondent here, that you may be pleased to *withhold* the information as much as regards me.

M.C.

18. FATHER THERRY TO THE RIGHT REV. DR. POYNTER
(DRAFT).

MY DEAR LORD,

Having to proceed to Liverpool this even^g. and the ship which is to convey this letter being to sail tomorrow I have time only to present my respects to your Lordship and to acquaint you that Archdeacon Scott a Gentleman of very amiable manners and for whom I assure you I have always had since I was honored with his acquaintance a very high esteem has been offended by my preventing Catholics from attending his clerical lectures (as he said you had authorised him to require that attendance), and for having put an advertisement a copy of which I transmit in papers.

The accompanying letter and a copy of this advertisement will I hope my My Lord be for me a sufficient justification against any complaint which that Rev^d. Gent. may think proper to make and I hope sufficient to induce your Lordship to offer your kind interposition with E^l. Bathurst in favor of the [*Cetera desunt*].

19. LAWRENCE HALLORAN TO FATHER THERRY*

Phillip Street, Sydney,
20th July, 1828.

REVD. SIR,

Without meaning to dispute your Right of Application to Persons of particular Descriptions *only*, for Contributions towards the Erection of your proposed Chapel: I must beg leave to question the strict Propriety, of your rejecting the Subscription of any Individual, of whatever profession, who may voluntarily desire, to promote the laudable Object, you are naturally solisitous to effect. From the English Catholics I formerly received many Obligations. Several of them, of the first families, liberally confided to me, the Education of their Children. It is, therefore, my wish (from Gratitude to them, as well as from Principle) "to be permitted to subscribe my humble Offering toward the Promotion of your Design;"—a design, to the furtherance of which, as tending to advance the general Interests of Christianity, I conceive, all Considerations of the Distinctions of Sect, all

the different Shades of Opinion, ought to be unhesitatingly sacrificed.

I have the Honor to be,
Sir, with much truth, and esteem,
Your faithful, and obed. hble. Servt. &c.,

L. H. HALLORAN, L.P.

20. FATHER POWER TO THE *Sydney Gazette* (DRAFT)*

To the Editor of the *Sydney Gazette*.

SIR,

As a particular favor I request that you'll give insertion to the Genuine words of the letter.

SIR,

A paragraph appeared in your paper of the 9th Instant stating that I have resigned the Mission of New S. Wales, which I request you'll have the goodness to contradict as soon as possible as, it is a false and malicious attempt to alienate from me the mind of my flock, and to circulate as a fact that I have taken my last farewell of them and that I have already come to the determination to resign the Mission. I now deny that I have neither taken my farewell of them or resigned my mission on the contrary with the gracious assistance of Divine Providence I hope that in few weeks my health shall be so renovated that I will be enabled to reassume my pastoral functions with more energy than heretofore.

21. FATHER THERRY TO THE COLONIAL SECRETARY (DRAFT)*

Chapel House, Hyde Park,
27th April 1830.

SIR,

I greatly regret that His Excellency the Governor did not condescend to direct some intimation to be given to me, the only Catholic Clergyman in the Colony, as to the time when the unfortunate Criminals now under sentence at Maitland Hunters River were to be executed in order to enable me to proceed to that place in time to administer to them before their death the consolations of Religion a privilege from which they are not now excluded even by the most severe and sanguinary of our criminal laws. On Friday next I have been this morning informed by one of your servants the execution is ordered to take place and as the distance is only one hundred and sixty miles it is still possible for me

to be there on Thursday evening. I beg to state that I shall even now undertake the journey if His Exc. order me the use of a good horse or any mode of conveyance either by land or water.

22. FATHER THERRY TO THE COLONIAL SECRETARY*

Chapel House Sydney
17th Decr. 1830.

SIR,

Having this morning learned that two unfortunate men now under sentence of death in the gaol of this town, are to be put on board ship, to-morrow morning, in order to be re-transported to Moreton bay, and that they are then to be executed in that settlement without the attendance, in their last awful hour, of a Clergyman of the Religion which they profess, and in which they wish to die, I feel it to be my duty, as their pastor, most respectfully to protest against this aggravated punishment, as being, in my humble opinion, both cruel and illegal. The infliction of any punishment not sanctioned by Law is, I presume, illegal; and to torture the mind is often a greater cruelty than to torture the body. His Excellency's humanity would shrink with horror from the bare idea of having these unhappy men scourged on every day during their passage, no matter what good should be likely to result from so dreadful an example, and yet His Excellency has adopted an arrangement by which they are doomed to a much more severe and perhaps most fatal punishment without any certainty of a good result, and with imminent danger of a disastrous one.

If a small portion of the money which has recently been so plentifully lavished in punishing crime, had been properly applied in endeavouring to prevent it, the Colony would be more happy, secure, and contented than it is at present, and His Excellency should be free from those anxieties which a generous and well intentioned Ruler must unavoidably feel under its present circumstances.

I have the honor to be Sir

with great respect

Your most obt. humbl. Servt.

JOHN JOSEPH THERRY.

23. A PAGE FROM FATHER THERRY'S DIARY FOR 1833*

[The entries for the 18th and 19th are significant. The entry for the 18th was evidently written before dinner, while Father Therry was still ignorant of Father Ullathorne's position. On the 19th, when he knew himself superseded, he made no explicit comment, but used the formula submitting himself to the Divine Will. At a later date he added a respectful entry concerning Father Ullathorne's arrival.]

- Feb. 4th. Administered Ex Unc to Catherine Green
Gen. Hos. Plen ind.
- Saturday 8 Mass at Major Druitts received £1-0-0 came to
Sydney.
- Sunday 9 Mass in Parramatta Factory & Jail left Syd-
ney this Morn.
- 10 Do. at Mr. Hays'es South Creek rec'd £2-0-0.
- 11 returned to Sydney.
- 12 proceeded to a sick person in Campbelltown
very heavy rain.
- 14 left Campbelltown arrived at Liverpool 7 in
the morn attended two persons in the Liver-
pool hospital and started for Sydney in the
Coach arrived at 11 o'clock two Sick Calls to
attend in Sydney the Rev. Mr. Mc very ill for
some days.
- 15 Mass in St. Joseph's Chapel.
- 16 Do. do. heard confession & performed
other duties until a very late hour during the
last week suffered much from swelled feet and
knees.
- 17 Mass in Castlereagh St. Court House at 9 &
12 o'clock.
- 18 Started for Paramatta after spending the whole
day in the performance of several duties and
was obliged to return to perform others, heard
of the arrival of another Clergyman the Rev.
Mr. Ullathorne, who came to the Chapel House
and remained to sleep.
- 19 Mass in St. Joseph's Chapel performed two
baptisms & two marriages Receiv'd one per-
son in the Church.
Fiat laudetur atque in aeternum super exaltetur
Justissima altissima et amabilissima voluntas
Dei in omnibus! Amen.
Started for Parramatta to attend a sick person
about 6 o'clock.

- 20 Ash Wednesday returned to Sydney in the Mail Coach attended the Court in the Equity case in the evening after dinner visited the Hospital and recited the rosary in St. Joseph's Chapel went out on some business retired to rest about twelve o'clock.

[At bottom of page, added at a later date in firmer handwriting.]

18th Feby. 1833. Arrival of Very Rev. W. B. Ullathorne, Vicar-General.

24. EXTRACT FROM DIARY, JULY-AUG. 1833*

[This shows the nature of Father Therry's work in the country districts. In May of this year he had made a similar tour in the Hunter district, and in October he visited the Bathurst district.]

Satur 27 July proceeded to Campbell town

Sun. 28 Mass in the Court House sd place Exhortation on the Gosl. [*i.e. Gospel*]

Mon. 29 S.P.P. two Baptisms went to Camden

Mon 30 Mass in Campbell town at Mr. Byrnes a bap^m. visited Mr. Write admd. ex unc to him proceeded to Browns a mistake occurred in the dates† Sat 28th Mass at R. Therrys Sun 29th at Ctown

31st Tues Left Mr. Browns Mass at Mr. Galvins Proceeded to Cawdor.

Thurs 1st August Left Bargo Tavern arrived at Blakes in evening

Fri. 2nd Left Mr. Blakes Bong Bong arrived at night at Goulburn plains

Sat 3rd Mass at Mr. Helys in hon S. A.

Sun 4th Mass Do. Do. Baptd. 3 children

Mon. 5th Mass in Goulburn plains Proceeded to Barbers.

Tues 6th Left Mr. Barbers went to Goulburn plains celebrated Mass then to Mr. Reddalls

Wens 7th proceeded from Mr. Reddalls Station to Mr. Hume celebrated Mass and went on to Mr. O'Brians

Thurs 8th Visited Mr. Davies proceeded from Yass Plains to Mr. Keilys.

Fri 9th Left Mr. Keilys arrived at Yass plains called to Mr. O'Brians then to Mr. Mantons then to the house of Mr. Davis whom con^{ly}. Bapd. after receiving him into the Church & adm. Ex Unc remained all night.

†In 1833 the 30th of July was in fact a Tuesday.

Sat 10th	Left Mr. Davis proceeded to Mr. Humes celebrated Mass and Baptd his child about to go to Goulburn plains.
Sun 11th	Mass at Mr. Helys
Mon 12th	proceeded to Mr. Kennys Lake George
Tues 13th	Quadrant Flats co Argyle Baptd a child
Wens 14th	Brisbane Meadow arrived from Lake George Bapd, a child
Thurs 15	Mass at Mr. Mitchels proceeded to Mr. Barbers Baptd. five children
Fri 16	proceeded on the way to Bong Bong
Sat 17	Called at Mr. Atkinsons
Sun 18	Mass in Comt. Stores Exhor ⁿ . on the Gospel 3 baptisms one marriage
Mon 19	Wollondilly Baptd. a child
Tues 20th	arrived at Bargo from thence on
Wen 21st	to Campbell town thence to Liv-1 & on
Thurs 22nd	attended Hospital visited another sick person
Friday 23rd	returned to Campbell town
Sat 24th	Heard confessions &c
Sun 25th	Mass in Court House Exhortation one Bapm.
Mon 26	Proceeded to Liverpool visited hospital thence
Tues 27	to Parramatta visited hosl. proceeded to Sydney.

25. THE CHEVALIER DILLON TO FATHER THERRY*

[The Chevalier Dillon in 1826-7 discovered on Vanikoro I. relics of the expedition of La Pérouse.]

Hotel Meurice, Rue St. Honoré, Paris,
3rd August 1831.

MY DEAR SIR,

This letter will be handed to you by Mr. Luke Dillon who goes out to your Colony under unfortunate circumstances. An account of his case you have no doubt seen in the public prints which I regret to say is nearly unfounded on truth. He is an injured man as you will perceive by some pamphlets which he takes out with him regarding his trial. If you can do anything for this gentleman to alleviate his misfortunes under existing circumstances you will confer a great favor on me. With respect to my affairs in this country I must beg leave to refer you to Mr. Moore of Pit Street to

whom I have written a long letter. I am in hopes of returning to the Colony the moment my affairs are arranged here.

I remain,

My dear Sir,

Yours very truly,

PETER DILLON.

26. SPECIMEN OF AN EMPLOYER'S UNDERTAKING *re* THE
MARRIAGE OF A CONVICT SERVANT.

Mrs. Brooks of Denham Court has no objection to her Government servant Henry Phipps getting married (if the Governor's permission can be obtained) he is nearly due for his Ticket and is a good Workman and quite able to maintain a Wife.

Denham Court

April 25th 1834.

I also hold myself responsible for the maintenance of the said Henry Phipps until he obtains his Ticket of Leave.

27. "COPY OF MEMORIAL TO THE RIGHT REVEREND DOCTOR
POLDING IN FAVOR OF THE REV. J. J. TERRY, PRESENTED
BY THE LAY MEMBERS OF THE COMMITTEE OF ST.
MARY'S CHURCH."

[Printed paper, dated "Sydney October 1835."]

To The

RIGHT REV. DOCTOR POLDING

Catholic Bishop of New South Wales, Van Diemen's Land,
&c., &c.. &c.

WE the undersigned Catholics of Sydney lay Members of the Committee of Saint Mary's Church, beg leave to approach your Lordship, and to congratulate you on your safe arrival at the seat of your extensive Diocese. The arrival of such a prelate as your Lordship amongst us was hailed by us, in common with all other Members of our Communion, with great joy; and this joy was increased when we heard your Lordship, on the day of your public entry into our elegant Cathedral, speak in such high terms of the zealous and pious pastor, who has been Instrumental, under God, in raising that Building from the ground.

We beg to state to your Lordship, that there is a rumour abroad that the Inhabitants of this Town are about to be

deprived of the Ministry of the Rev. John Joseph Therry; and whilst we deprecate the idea of any thing like dictation to your Lordship, or undue lay interference with your Lordship's Episcopal arrangements, we respectfully beg leave to submit that the removal of this Rev. Gentleman from the Capital of the Territory will not, in our opinion, be serviceable to the interests of Religion. On his arrival in this Colony, a great many years ago, he found us a scattered and a despised Flock, but by his preaching and his great labours he formed us into a body. He was the first to break to us the Bread of Life. He it is by whom our Children were regenerated with the waters of Baptism, made children of God and members of the fold of Christ, we have known and witnessed his virtues his toils and his industry for the advancement of religion, and the best interests of the Church and its Temporalities for the last fifteen years, the days of his vigour and his youth have been devoted to the objects of our spiritual and temporal happiness, and have now passed away St. Mary's Church which stands a Monument of his good taste and perseverance has been erected mainly through his great labour industry and influence, there is no Inhabited part of the Territory of New South Wales in an Area of 30,000 square miles wherein the Rev. Mr. Therry has not been frequently seen administering the last rights of Religion to the expiring Catholic, comforting the sick and consoling the afflicted. We cannot represent his character in more forcible and appropriate language than the late Doctor Halloran did on one occasion "we have not (says that writer) read the volume of human nature in vain we have also, we dare aver indisputably, evinced our utter aversion from servility and flattery. In expressing, therefore, our genuine sentiments of the Rev. J. J. Therry, though we deny not the possibility of error in judgment we peremptorily disclaim, every imputation of partiality or adulation when we pronounce him one of the most faultless human characters that has ever met our observation or cognizance," such, may it please your Lordship, was the language of a Protestant Minister and great writer.

But if further testimonials of the worth of our Reverend and faithful Pastor be required we would beg leave to refer your Lordship to the several memorials, so numerous and so respectably signed, which have been presented in the Rev. Mr. Therry's favor to the late and present Governor of this Colony. The Rev. Mr. Therry, may it please your Lordship, in effecting the great work of good which he has effected had

many and great difficulties to encounter. It was his misfortune some seven or eight years since to fall under the censure of the Government, for an act which he considered at the time one of duty to his God and to his flock, and in which his own personal interest or advantage had no share; but which has operated on the succeeding Government as a powerful impediment to all his exertions. He was deprived of the small stipend which he had been previously allowed by the Government, and with it a great portion of that influence concomitant with every respectable office held under, or supported by the Crown. Notwithstanding all impediments he persevered to the end. The Secretary for the Colonies, Earl Bathurst, during the early part of the Government of General Darling, sent out directions to the latter to make him an offer of £300 (three hundred pounds) on the understanding that he should leave the Colony; but this offer he declined to accept, he did not abandon his flock, he acted the part of a faithful shepherd.

We think it a duty we owe the Rev. Mr. Therry, to represent to your Lordship that by whatever act of his, he has incurred the displeasure of the Home Government, it is our firm conviction that no man living could entertain a higher or more proper respect for the constituted authorities than he has always entertained, it is a doctrine which as a Clergyman and as a man, he has frequently inculcated upon ourselves and our children, and we firmly believe him to be incapable of voluntarily offending any Government. But though the displeasure of the Government were still to pursue him for an error (which we know was an involuntary error) we had hoped that under your Lordship's paternal care the Rev. Mr. Therry, would find that protection and repose to which, in our opinion, his long and eminent services to the Church, and to us so well entitle him, and that in the arrangement of your Lordship's Episcopal appointments we should not be deprived of his Ministry in Sydney.

In your Lordship's first address to your flock, when you were pleased to advert to the many good qualities of the Rev. Mr. Therry, we inferred from such approval of his conduct that he would be a permanent resident in the Capital of this Colony, and we respectfully beg to assure your Lordship that the well-learned encomiums passed upon the Rev. Mr. Therry, on the occasion to which we have just adverted has been a great cause of acquiring for your *Lordship*, great popularity.

We now respectfully beg leave to request that your Lordship will be pleased to realize the expectations which we have

indulged since your arrival that the Rev. John Joseph Therry, may in future be stationed in Sydney, should your Lordship, however, not grant our humble, but earnest request, we cannot avoid expressing our candid opinion that the removal of that Pastor from this town and the Dwelling which he has himself erected, will not be matter of joy to any but on the contrary it will be felt by us, our wives and children, as if each of us and of them was deprived of the society of a father or a near and dear friend.

ADAM WILSON.
R. MURPHY.
ANDREW BYRNE.
THOMAS HIGGINS.
JOHN LEARY.
WILLIAM DAVIS.
WILLIAM REYNOLDS
ANDREW HIGGINS.
JAMES DEMPSEY.
M. BURKE.
JOHN O'SULLIVAN.
EDMOND REDMOND.

On reference to the *Second* parragraph of this memorial your Lordship will perceive that we disclaim all interference with any Ecclesiastical arrangements your Lordship may think proper to make with the same sense of propriety as expressed below by Mr. Plunkett.

I so fully concur in every sentiment of this memorial respecting the great merits of the Rev. Mr. Therry, that I cannot withhold my signature from it, but I cannot concur in that part of it which goes to interfere with any Ecclesiastical arrangements the Bishop may think proper to make.

JOHN H. PLUNKETT.

In terms of the above—

THOMAS CONNOLLY.

28. THOMAS O'KEEFFE TO FATHER THERRY*

Cork,
Douglas St.
May 24/36.

REV. DEAR SIR,

The young Gentleman who will deliver this note is the son of a particular friend of mine. He wishes to visit your part of the world though he could be very respectably established in his native City. I am sure I need not ask your best services for him. Your advice is all that he may require and I cannot confide his interests temporal and eternal to more zealous hands than yours. Believe me,

Sincerely yours,
THOS. O'KEEFFE.

29. FATHER THERRY TO JOHN O'SULLIVAN.

Campbell town, 10th May 1837.

MY DEAR SIR,

I can no longer cherish the fond hope, I had for many years indulged, of seeing once more my native land; as the principal inducement I had to visit it no longer exists; my dearest Mother is no more.—Requiescat in pace, Amen.—Her death was announced to me on yesterday by a communication from my old and highly valued friend Mr. Goolding. I have just returned from Red Bank near Stone quarry & expect to start for Sydney long before sun rise to-morrow, it is now ten o'Clock P.M. I had it in contemplation during the last fortnight to request of you to transmit for me fifty pounds to her; but I was waiting for the proceeds of the Cattle lately driven down by Mr. Vardy, & of the hay, the produce of the Menangle farm, which he engaged also to dispose of on my account. But as I have been almost constantly from home, since I had the pleasure of seeing you, and have not recently had an opportunity of seeing him, I do not know whether or not he has effected as yet a sale of either or of both. I have some hope of being enabled to visit Goulburn in the course of the ensuing week, and to ascertain before then the state of my funds, if any I have. Ever My dear Sir affectionately yours

JOHN JOSEPH THERRY.

30. FATHER THERRY TO THE COLONIAL SECRETARY (DRAFT).

Sydney 15th Feby. 1838.

SIR,

Permit me to have the honor through you again to submit the case of the unfortunate men named in the margin to the favorable consideration of His Excellency the Acting Governor. They were convicted of an assault of a truly horrible nature nearly four years since on the sole & in every respect unsupported evidence of the Prosecutrix who to say the least was not of an unexceptionable character, who is known to have prevaricated considerably whilst giving that evidence & who acknowledged to me that she had no recollection whatever of the assault until ten o'Clock on the morning after she supposed it to have been committed. With a knowledge of these circumstances a deep impression that the parties accused were innocent & a firm reliance on the humanity of

our late Excellent Governor I applied for and obtained from His Excellency a respite of a few days for the three who were to be executed on the following day & having obtained in that interval, several testimonials of the previous good conduct of the accused & strong circumstantial evidence *on oath* as to their innocence of that charge, their sentence with the approbation of The Hon. the Executive Council was commuted to transportation for life to Norfolk Island. As my conviction of their innocence (and I cannot be suspected of any undue bias or partiality towards them as they were all unknown to me & not even one of them is a Catholic) continues unaltered I trust I do not exceed my duty in availing myself of an opportunity presented by the present juncture of bringing their case under the consideration of a Governor distinguished for his humanity as well as his valour & who as a member of the Hon. the Executive Council has already had a considerable knowledge of its circumstances.

[*Endorsed*] Case of men respited and sent to N. I. Blaxlands.

31. FATHER THERRY TO JOHN O'SULLIVAN.

Campbelltown 31st March 1838.

MY DEAR SIR,

I have this moment been complaining to our mutual friend Mr. D. that my pen, ink, light, sight and temper are bad, all bad. I have this evening returned from Sydney and as I slept not many hours last night & felt rather fatigued on my arrival I have since indulged myself by a nap on my very narrow couch. when I have been favoured with a visit by a Mr. Duggan late of the Normal Institution, who kindly offers to carry to you any communication which I may have to send. I had a few minutes before received your letter of the 28th inst. and was glad to learn from it that you had engaged Gallagher for me as I believe him to be an honest man. The Auction or rather the intended one has not, in consequence of the unfavourable state of the weather & the small number of persons in attendance on the day appointed for it, taken place; a circumstance not very favorable to the state of my Exchequer (*Vide* the effaced, if it be possible, date of this). The Rt. Revd. Dr. Polding informed me last night, but wished that it should not be made known to many persons I trust he did not mean to any person that he intends to send to me on a new & *distant* mission for some months,

for which I am required to be in *immediate* preparation; so that I have reason to fear that it will be at least *some months* before I shall again have the pleasure of seeing you. You *must* in my absence act as my agent. Send instructions (according to your own discretion) to, and require communications from the Station at Billey bong as often as your convenience may permit: and neglect not to direct Mr. Cunningham to consign the produce of the Station to your house & to no other & to dispose of nothing without your written authority. Some persons appear to regret that the auction did not go on at the time appointed & say that several persons were present in the rooms & outside them who were determined to give more for the Allotments than their present value—but having left the matter to the discretion of the Auctioneer, I did not wish further to interfere. I did expect to receive £20 for each of the front & £10 for each of the back half-acre allotments & do still believe that by private sale these respective sums may be obtained them. I have not at present a single pound of my own that is not appropriated to some specific object, a longer explanation is not necessary for you. Having purchased of Mr. Michael Ryan two horses & five bullocks (beside another working bullock which he lent to one of my servants about eighteen months ago & which is now at the Station) I hereby transmit the bill I promised for the balance due to him, and another for that due to you. It is *probable* that I shall have to celebrate Divine service at Berrima, on Sunday the 8th prox^o. as there are two sick calls to be attended next week, in that neighbourhood but I cannot be certain till I hear again from the Bishop. Lest you should have any excuse, or plan, or pretence for preventing my dear friend Bridget from attending at the Sacred ceremonies of holy week, in Sydney, I hereby summon & require her to lay by, & extricate herself from all excuses, plans, & pretences, & to appear in her proper person (her attorney will not answer) at her Majesty's Court of Requests, to be holden on *Thursday next* at the said town of *Berrima*, & thence to proceed to Sydney, without any unnecessary delay, for the purpose of attending highly important proceedings, with which her interests are intimately connected, of the Ecclesiastical Court to be holden on the following week in said town.

Ever affectly. yours,

JOHN JOSEPH THERRY.

32. BISHOP POLDING TO JOHN O'SULLIVAN (EXTRACT).

[Postmarked July 11, 1838.]

MY DEAR SIR,

* * * * *

Mr. Plunkett informed me, he had sent you a copy of Dr. Ullathorne's Pamphlet on the Moral state of this Country. It is rather highly coloured in some parts and I fear will give offence in some quarters. In Ireland it has produced already in Liverpool and Manchester also the best effects in removing the delusions spread abroad respecting the life of a convict in this Country. It has undeceived the lower orders in this particular and I believe will prevent hundreds from the commission of crime. If it has a sinister effect on the temporal prosperity of the Tory large landholders let them thank themselves. They have, as Mr. Hall says completely overshot their mark. Their complaints of the late Governor for his leniency—their lying statements in Mudie's Felonry—have brought down on them a just judgment. They are held up as the delinquents, and that System by which they have fattened their Estates and aggrandised themselves must fall. No benefit greater than this could accrue to this country. The convict system is creating amongst us the aristocracy of wealth, the worst of all tyrannies; it drives a wedge into the joints of Society, it perpetuates bad feelings, insolence and oppression flourish under it, and labour the honor of a people, industry its safeguard, become discreditable—the children grow up with all the degraded propensity of slave-holders. The cries of the banished children are at length heard; every friend of humanity will soon hold a feast day for the destruction of the most horrible system of penal legislation that was ever devised.

You will perceive in the Monitor that a snug domination of Protestant Toryism at Brisbane water has not been permitted to indulge its vagaries without reproof. Since this Governor came there have been outbreaks of this same spirit in various quarters, and I thought it high time to interfere. He has made regulations respecting the Gaol which do not please me. Governor Bourke had been applied to to make them but he would not. The prisoner under sentence who wishes to change his religion must notify his wish to the Sheriff, thro' whom it will be communicated to the Chaplain. The prisoner confined only must intimate his wish to the Minister of the religion he intends to relinquish before he can

become a follower of another. Foolish regulations these, evidently intended to throw obstacles in the way of conversion. I scarcely know how I can tangibly object to them. I do not like them, still less the spirit manifested in the promulgation of them.

From Mr. Therry, I regret to say, I have not received one line, tho' these two last months have been to me of much anxiety. I have had letters from Hobart Town and seen persons thence by whom I am informed that much good has been done since his arrival. The large assembly rooms have been taken as a temporary Chapel, a seraphine purchased, the question of the land not yet disposed of. Mr. Conolly shows a disposition to be somewhat friendly, a disposition I trust Mr. Therry will guard against. In health and spirits Mr. T. is all we could wish. My blessings and kind regards to Mrs. O'S. to whom Mr. Gregory desires you will also give his remembrance and request that the *Collarines* may soon find their way to Sydney as he is destitute of them and many will be wanted by the Clergy when they arrive. You will rejoice to know that our late good Governor has written letters from Rio which assure us of his health being good. His land journey was pleasant and speedy, the greater part in a carriage, making 800 miles in 11 days. He hoped to be in London about the middle of June. He will be examined before the House of Commons I do not doubt. Dr. Ullathorne has received notice to hold himself in readiness to be examined.

Adieu, receive my blessing and affectionate regards.

✠ J. B. POLDING.

33. BISHOP POLDING TO FATHER THERRY

Sydney July 12th 1838.

MY DEAR MR. THERRY,

I have had the pleasure of receiving two letters from Hobart Town, one from Mr. Hackett, another from Mr. Rowe, each giving me pleasing accounts of the improvement which has taken place since your arrival. I am extremely anxious to hear from yourself. The unfortunate subject of my last letter is a cause of much pain to me, and certainly I did calculate that ere this I should have heard that the measures I recommended were carried into effect. Even the very circumstance of Mr. W. officiating as chief Clergyman in V.D.L. has excited rumors in England not creditable to my jurisdiction. That he should desist

from Missionary duty is absolutely necessary. To bring this about so that scandal may not ensue is most desirable. I entreat you will not delay to write to me and inform me what has been done.

Owing to a neglect on the part of Mr. Watkins most unaccountable and notwithstanding my strong injunction that application should be made for the means to defray the outfit and passage of four Priests for Van D. Land, no provision to that effect has been made; the consequence will be that V.D.L. will remain without additional Clergymen for many months longer. That no further time be lost, I beg that application may be made so soon as the Council sits, for a Vote authorising the issue of Money for the outfit and passage of four Priests. Let this application be made and entered upon the Supplementary Vote for this year. I think it would be well to see the Governor on the subject, and to ascertain whether any provision has been made, which might be rendered available to this purpose. It is most important to have this done with the least possible delay, as it will be impossible to send out Priests from England or Ireland till pecuniary means are at command. Nay, I would urge the sitting of an extraordinary Council for this vote. Had this been obtained in due time, three Clergymen at least would have been on their Voyage ere this.

I am daily expecting the Rev. Mr. Murphy with five other Priests for N.S.W. These were ordained at Maynooth in Advent last expressly for this Mission. They have embarked in the Cecilia wh. was to sail in March, so that we have reason to look for their arrival. I have deferred my journey into the interior, till I shall have the consolation of receiving them.

Mr. Goold is very busily engaged in preparing some Children and Converts for their first Communion. I shall be with him in a few days, when I hope to find the building of the Church at Appin resumed.

Many enquiries are made from me respecting you. Enable me to answer them more satisfactorily than I have hitherto done. Messrs. McEncroe, Lovat & Gregory are quite well, and desire to be recalled to your remembrance. Believe me to be

My dear Sir,

Very affly,

Your ever faithful friend and Servt.

✠ J. B. POLDING.

34. FATHER THERRY TO THE COLONIAL SECRETARY OF VAN
DIEMEN'S LAND (DRAFT)*

[Versions are found at both Manly and Loyola; the introduction is missing from both. The Manly version, which is the longer, is printed here. There is nothing to show which is the later. "Mr. Spode" must have been Josiah Spode, Principal Superintendent of the Convict Department in Van Diemen's Land.]

Here, Sir, you will permit me to ask why Mr. Spode has not through you submitted to His Excellency a copy of that deposition? And I beg also to ask why that Gentleman has not submitted a copy of my own deposition sworn to in the same case in presence of that independent and truly impartial Magistrate J. Price Esqr. Both depositions are intimately connected with the case and yet neither is amongst the copies of all the papers relative to it which you have done me the honor to transmit to me. Mr. Spode is in my opinion, which of course may be erroneous (*hiatus in M.S.*) that those depositions are alone sufficient completely to neutralise the intended effect of the Prisoner Jackson's information. But were the course pursued by me in this transaction really as bad as Mr. Spode has represented it in his elaborate highly colored and greatly exaggerated report it would not justify an illegal proscription of Religious rights with reference to any portion however humble and degraded of Her Majesty's subjects. Although as a Clergyman I cannot become what is termed an informer (an office which would occupy the whole of my time), I say and do as much to prevent the subversion of discipline and the frustration of the ends of Justice as Mr. Spode himself. I am not so unjust as to attach blame to that Gentleman for his praiseworthy anxiety to establish strict discipline in every branch of his Department without which each of them would soon become an insufferable nuisance instead of a benefit to the Colony but I do blame him for interfering in my opinion improperly with the discipline of the Catholic Church in *some* of those Establishments. In the factory, Catholic women have been frequently compelled to attend Protestant service; and only a few days since I learned from Catholic women in the Government Nursery, who had been just brought there from the ship by which they had been transported to the Colony that their grown Children had been taken from them by Mr. Spode's authority, and having enquired I also learned that by the same authority they had been sent to an exclusively Protestant Orphan School where their holy Religion is not only discountenanced

and disallowed but misrepresented and derided. I have seen these women weep for the fate of these Children and heard them declare that they would rather see them dead; and I know that the tears of an afflicted and widowed Mother however humble and abject have a voice which will ascend to Heaven and be heard with complacency by that Mighty Sovereign who is the Parent and Protector of the Fatherless and the Widow and to whom alone it is possible to pay as much attention to the appeal of the lowliest of His Creatures as to the report of the Highest of His Ministers.

I have the honor to be Sir

Your most obt. humb. Sert.,

JOHN JOSEPH TERRY V.G.

35. FATHER TERRY TO THE COLONIAL SECRETARY OF VAN
DIEMEN'S LAND (DRAFT).

[The letter is not fully dated, but belongs to the forties.]

Harrington St.
31st

SIR,

Several complaints having recently reached me from different quarters that prisoners professing the R.C. religion are required by their respective superintendents to attend the religious services of the Church of England, it is my duty respectfully to solicit his Excellency the Lieutenant Governor on account of that liberty of conscience for all her Majesty's R.C. subjects in this Colony—to which the regulations of the present Government as well as the laws of Great Britain so justly confirm their claim—Compulsion of this sort, I beg leave to state with a confidence founded on my experience of 27 years as a Clergyman, generally produces an effect very different from that expected by those who resort to it as a means of promoting morality.

36. FATHER TERRY TO JOHN O'SULLIVAN.

Hobart town 14 Sept. 1838.

MY DEAR SIR,

*Wax lights have this moment been introduced which enable me to state that I have had the satisfaction to perceive by one of your esteemed favors that you can when your temper is unruffled excuse my reluctance to write, when

*Very important.

I have nothing agreeable to communicate, to my dear friends. I have had great difficulties to contend with since my arrival, but I have not, thank Heaven, sunk under them; my prospects are not gloomy. I have not *as yet* received any support direct or indirect from the Government, & I have thought it better (under existing circumstances which I do not like to explain in writing) not to apply to the People for any. I consider it a great blessing, stranger as I am, that I can obtain credit to any amount, altho' my funds in the aggregate do not exceed in value one Spanish dollar. I do think that the expediency, if not necessity, of applying to His Excellency Sir George Gipps in Council for my back Salary, as a just and equitable debt, ought to be most respectfully, but earnestly, pressed on the attention of our Bishop. I shall leave the arrangement of the matter exclusively to yourself; but if consent be obtained that I shall be heard by Counsel, I should like that Mr. Com^r. Therry and Mr. Windeyer be engaged for me. It would be well I think, if the matter could be arranged whilst I am here. Give my affectionate & best compts. to my dear, very dear friends Bridget and her Mother & do enquire of the latter whether she is in want of funds to pay the *Widow Bryan* or for any other purpose & if so, contrive to supply her.

Ever most sincerely yours,

JOHN JOSEPH THERRY.

P.S. I am now applying Caustic to the Ulcer on my chest.

37. FURANUAHA COFFEE TO FATHER THERRY.

Melbourne Novem. 12th 1838

REVD. SIR,

I take the libaurty of wrighting these few lines to you concerning our Roman Catholick population. Which gives me pleasure to see and heare that there is about 500 Roman Catholiks in and about Melbourne I Maid every inquiry and I wen to see if thire was a burying groun I see two Burying grounds one belonging to the english and the other to the Scotch but none for the romen catholick the people Heare are Very uneasy in not having a cleargy to forward them in geting their rites as well as other sects it is grevous to see these Swadlors comming pray over a pore Roman Catholick when they go to be intered in their Burying ground if your reverence Wire theare to see the Number of Romen Catholiks that asembled at a place Where it was reported that Mr. Watkins would Silabrate mass you would be Surprised but to their Sur-

prise there was no such thing they could not make out What was the Reason untill we came out there is some Roman Catholiks Staggering in their faith at presand I know some of their children going at present to other places of Worship in Spite of their parrents the other Sects are endeavoring to draw in as many as they can I was talking to a roman catholike man that is lately married in this place he told me when he went to Parson to get married the Parson told him were it not that he was compeled he would not marry him because him and his wife are Roman Catholiks I can say no more at Present.

I remain your
Very Humble Servant

FURANUAHA COFFEE.

Please to remember me to my Wife and Child and tell her that I sent 3 pounds to By the Capt. of the Blossom and please to tell her to get ready to come heare By the Blossom on her Returne with assistance of god.

Anything particular you may want to know please to give me notice and I will exert my to give you every saticefaction.

38. MESSRS. J. BUTLER & SON TO FATHER THERRY.

[Though the letter is dated "1839" it is postmarked "31 Jan. 1840."]

Hobart Town,
27 Jan'y 1839.

REVD. SIR,

We have received the memorandum of Agreement between Mr. Parsons & Yourself for the Purchase of the House in Harrington Street in which is a Proviso that you should be at liberty to pay the Amount to be secured at any period during the 3 Years—Mr. Parsons having to raise the £300 in Order to clear the Incumbrances which are now over the Property finds great difficulty in doing so on Account of the above mentioned Proviso. Will it be convenient for you to abandon that proviso and allow the £300 to remain on the Property for 3 Years certain. Your early answer will greatly oblige

Your obt. Servts.
J. BUTLER & SON.

39. BISHOP POLDING TO JOHN O'SULLIVAN*

Sydney October 16th 1839.

MY DEAR MR. O'SULLIVAN,

Your kind favor of the 7th inst. was handed to me when on the point of starting for the Lower Branch of the

Hawksbury on a Missionary Excursion whence I returned sufficiently fatigued on Saturday. For it and its enclosed accept my cordial thanks. My congratulations also are most sincerely offered on your happy marriage—happy I trust in every sense—except that it deprives Sydney of one who was ever active in doing good, and whose labors in instructing those who stand so much in need of instruction cannot readily find a successor equally willing and competent to continue them. My consolation is that the Catholics of Goulburn will profit by our loss.

The destitute state of the Hospitals at Goulburn and Bathurst are to me a cause of unceasing anxiety. This is not diminished by the difficulty experienced in procuring exemplary Priests to join us in this distant and arduous Mission. One is on the water—Mr. Lovatt in the Hindoo. I did expect a second with him—a Mr. Bourke—but it appears that he was under an engagement to accompany Dr. Griffiths to the Cape of Good Hope which engagement the latter called upon him to fulfil tho I confess I do not see with what propriety. Dr. Griffiths had been nominated to be Bishop at the Cape of Good Hope. Lord Glenelg demurred to the appointment of a Catholic Bishop at the Cape, in consequence Dr. Griffiths resigned the appointment; since, however, Lord Glenelg has withdrawn his opposition and Dr. Griffiths was to prepare for Consecration and Mr. Bourke to accompany him. There is much in this I do not approve. I dislike most cordially such interference as seems to have been permitted to Lord G. When Mr. Ullathorne returns from Rome, I anticipate a good result from his visit to Ireland. Still Months must elapse before we can receive the long prayed for assistance.

You will be gratified to learn that the disedifying dispute at Hobart Town has terminated in the decision of the Court of Claims that Mr. Conolly has failed in making out his title to the Church property. The pleasure I have in this information is much embittered by the desire expressed by Mr. Watkins to relinquish his present situation. The Congregation at Hobart Town presents probably the slightest attraction of an earthly kind of a Clergyman. He has to cultivate a long neglected, ungrateful soil; yet will not he withhold his aid, who has assigned to him that portion of the Vineyard. The death of poor Mr. Corcoran has opened a wide vacuum in the Mission. The part I visited last week was in his district. Everywhere I find the same grief—the same lamentations—with some de-

fects there was much sterling good in his character. I always apprehended his thoughtlessness respecting money matters would bring him into difficulties. He had large means at his command, and his expenditure was large. He has left sufficient to answer all his debts at least I am assured so. Your little account shall not be forgotten. My visit was in some sort providential. I was called so soon as I arrived at Roger Sheehan's—the proposed term of my journey—many miles further to see a poor woman 90 years of age who had not been to her duty for forty years—also a man who a fortnight before had been struck with lightning. I found many evils to correct—instead of two days I ought to have staid two weeks. Most happy shall I be when enabled to visit every part of my extensive diocese. I beg my kindest regards to Mrs. O'Sullivan, and that you will join in prayer with me on Friday next, when I shall celebrate Mass to invoke the divine blessing upon your union. Believe me to be always,

My dear Sir,
with sincere affection,

Most truly Yours in J.C.,

✠ J. B. POLDING.

40. BISHOP POLDING TO FATHER TERRY.

Sydney Dec. 6th 1839.

MY DEAR VICAR GENERAL,

Your very welcome communication of the 21st ult. I received yesterday, with its contained cheque in my favour for £500, to be applied to the erection of Portico and Tower at the Cathedral. Many thanks for this very handsome contribution towards an object I have much at heart. Would that soon it might be followed by many other similar amounts for the same purpose. I am considerably in debt for St. Marys, not much less than £1000, having been previously disappointed by the rejection of our petition for a donation of £500. This has thrown me back, having also the Organ, which will cost another £1000 to provide for. It would be a great accommodation to me to apply this Money to the liquidation of this debt on the Condition of devoting to the object for which it is intended a similar amount. When you next write, tell me if this may be done.

The Tabernacle I have not yet seen. It is in the lower part of the Vessel, and Mr. Egan is particularly desirous to have it removed with due care. A trusty mechanic will superintend

its landing, so we may hope it will reach its destination undamaged. The plan of the Altar is not yet finished. We could not proceed in the absence of the Tabernacle.

Since writing the above I am happy to inform you the cases two in number are safely deposited in St. Mary's. They are not yet opened.

Dr. Ullathorne's health has been so delicate that it has been deemed advisable for him to return home. The loss is keenly felt by me; however, the interests of the missions at large will be greatly promoted by his representations and influence. Six Priests from Maynooth are coming out. I am in daily expectation of hearing that they have embarked. Do not omit to make application to the Legislative Council for two or three Priests more. Not only another ought to be in Hobart Town to assist, but two stationed in Launceston and two others in the interior. . . . [*A much mutilated sentence at this point deals with arrangements concerning the priests' passage-money.*]

I propose visiting V. D. Land as soon as I can arrange affairs here for that purpose. Then I could influence Miss Conolly to withdraw her opposition. Mention when you write next if my presence and assistance would be of advantage now or later.

I propose to commence a new church in Sydney on the site between Clarence Street and Princes Street. The site is magnificent. On the 8th I lay the foundation stone of the Church at Penrith; on the Sunday after in the Currijong. The churches at Goulburn, Yass and Bathurst will be commenced forthwith. The Sisters of Charity are now divided into two convents—one at Parramatta, another at Sydney. The latter is for the present at Waverley Crescent near the Orphan Institution, awaiting till the house can be prepared for them. . . .

Believe me to be

my dear Vicar General
very affectionately

✠ J. B. POLDING.

41. FATHER THERRY TO JOHN O'SULLIVAN*

Hobart Town 30th January 1841.

MY DEAR SIR,

Having this moment learned that a Ship is to leave this for Sydney to-morrow I venture, but not without fear that by so doing I may be improperly postponing a sick

call at the Hospital, to say that on yesterday I was obliged to draw on the Commercial Bank for fifty pounds & fearing also that there are no funds to pay that amount, you as my sincere friend must have been alarmed on learning from me that my *expenses* were when you last heard from me double the amount of my income and not without sufficient reason; they are not however as you appear to apprehend those of thoughtless extravagance. My usual fare is not better nor my comforts greater than when you and I resided in the same house. I neither give nor accept of invitations; I require two horses and keep but one; I have only one assigned and no free servant. I have not time to say one word more at present. Ever my dear Sir with affect^e. compt^s. to Mrs. O'S.

Sincerely yours,

JOHN JOSEPH THERRY.

42. FATHER THERRY TO THE COLONIAL SECRETARY OF VAN
DIEMEN'S LAND (DRAFT)*

SIR,

Harrington Street 18th February 1841.

Feeling confident that I am sufficiently guaranteed by the well known humanity of Sir John Franklin against the danger of incurring His Excellency's displeasure by submitting the third time for favorable consideration the case of the unhappy man sentenced to be executed to-morrow I have less hesitation than I otherwise should have in respectfully stating that his Honor the Chief Justice having had the kindness to say to me this evening that could he entertain a reasonable doubt of the Prisoner having been armed for the purpose of Robbery during his unlawful absence from Government service he would conceive it to be his duty instantly to wait on the Lieutenant Governor to recommend that the unhappy culprit should be respited, I consider it to be my duty solemnly to declare that after a careful and diligent examination of the acknowledged accomplice of the Prisoner & of the Prisoner himself in presence of respectable witnesses I have what appears to me sufficient reason to be convinced that, although the Jury was perfectly justified by the evidence at the trial in finding the two prisoners Guilty and the Chief Justice of course in pronouncing in accordance with a local act the sentence of Death against the Prisoner, were his Honor and the Jury acquainted with the real character and circumstances of the convict Prosecutors the Prisoners would not have been capitally convicted.

43. ROGER THERRY TO JOHN O'SULLIVAN (WITH ENCLOSURE)*

Sydney November 21/42.

MY DEAR SIR,

I write to apprise you that a will has been transmitted to me made by a person named Florence Mahony of Yass. He bequeaths his property, (which the will alleges to consist of 4 mares with their foals by their side—£67 in cash in the hands of Campbell of the wharf—and some bills due to him by Mr. James Manning,) to me in trust for the Revd. Mr. Therry. Now as you represent Mr. Therry's interests here—it appears to me that the better course for you to take is to administer—and I will renounce. If you are willing to do so you had better write to Mr. C. Chambers on the subject to whom I have handed over the will together with the papers found on the person of Mahony who died on his way from Yass to Sydney. I will write to the Revd. Mr. Therry and will apprise him that I have written to you on the subject. It would be well however to ascertain before any expence were incurred whether the man really died possessed of the property stated in the will.

I am my Dear Sir,

Yours very faithfully

R. THERRY.

P.S. Since the within was written I thought it better to send you a copy of the will.

R.T.

[Enclosure]

In the name of God Amen.

I Florence Mahoney late of Yass in the County of King being sick of body but sound of mind do make this my last Will and Testament. I leave and bequeath unto Roger Therry Esq Attorney-General four mares with three fillies and one colt running by their sides to be given to the very Revd. J. J. Therry, Hobarton, for his use and benefit. Three of them are running at the Wollombim at Daniel Sweeney's with their foals, the other at William Bennett's, Field of Mars, Kissing Point.

I also leave and bequeath to the said Roger Therry Esq for the use and benefit of the said Very Revd. J. J. Therry, the sum of sixty seven pounds stg. lodged to my credit in the hands of Mr. Robert Campbell Georges Street Sydney. Also one Bill for the sum of Twenty one pounds Stg. wages due to me by Mr. James Manning of Cambramarra.

Also one Bill for a balance of Two pounds fifteen shillings due to me by the said Mr. James Manning being balance of wages for watching sheep.

I also leave and bequeath to my friend John Sheehan the sum of Twenty pounds Stg. in case that I should die before I reach Sydney And if I arrive safe in Sydney I bequeath him the sum of Ten pounds Stg. for his trouble and attention to me.— Dated At Berrima this fourteenth day of November in the year of our Lord one thousand eight hundred and forty-two.

(signed)

Witness

James Green
Thomas Jones

his

FLORENCE X MAHONEY.
mark

44. FATHER THERRY TO THE COLONIAL SECRETARY OF VAN
DIEMEN'S LAND (COPY).

Harrington Street 24 June 1843.

SIR,

Permit me to have the honor to submit to the favorable consideration of His Excellency the Lieutenant Governor on behalf of the Committee of St. Joseph's Church, that the greater part of the present Church subscriptions now in course of publication is intended and reserved by the subscribers for the erection of a Church in the North Western Division of Hobart Town; that the other portion in consequence of the great depression of the times, is coming in too slowly to enable us to pay even the current weekly expenses of our Ecclesiastical Buildings; that our Church fund at the Union Bank (the only place where it is lodged) is now nearly if not altogether exhausted although I have paid eighty six Pounds by a draft on Sydney through that Bank towards its support within the present Month that my acceptances on the Church Account in the same Establishment amount to about six hundred Pounds that I have no provision whatever in hand to enable me to retire them and that I am now called on (as you may perceive by the accompanying papers) by the Solicitors of the Representatives of the late Proprietor of the Land on which St. Joseph's Church School House & Minister's Dwelling have been erected for the unpaid purchase money amounting with the interest to six hundred and ninety nine pounds, eleven shillings. Under which circumstances I feel convinced that His Excellency will be desirous to relieve me from an embarrass-

ment in which I have been involved by an unavoidable & invincible anxiety to promote the interest of Religion and Morality within the narrow sphere of my influence. But as His Excellency may not immediately see any ground on which I might rest a fair claim on the Government for any assistance beyond the sum of fifteen hundred Pounds which was ordered by the Rt. Honorable the Secretary of State in 1835, and voted by the Legislative Council in 1836 for the erection of a R.C. Church and School but which was not received by me until the 24 October 1842 when our debts amounted to more than that sum; I beg most respectfully to state that the Catholic Community of Hobart Town (who have not as yet derived the slightest advantage from the Church Extension Act, which was expected to operate greatly in their favor) have in my opinion an equitable claim on the Government for the interest of that sum from the time it was voted by the Council to that when it was received by me. Another equitable ground of claim is furnished them by the circumstance of His Excellency having been prevented from giving in compliance with my request, free of cost, a Portion of the Government Land in Macquarie & Barrack Streets as a site for St. Joseph's Church in consequence of that Land being at that time reserved for the contemplated College and (passing by the consideration of a great portion of our Church sometimes one hundred and fifty sittings being occupied every Sunday by the Military and Prisoners of the Crown) the erection of a Minister's Dwelling in connection with St. Joseph's Church appears to me to establish both an equitable and a strictly legal claim on the Government for a sum of three hundred pounds. Should His Excellency, however, still think that he is not authorised to grant the relief that I have now the honor to solicit I beg leave most respectfully to request that His Excellency may be pleased to forward with a favorable recommendation this application to my Lord Stanley and at present to direct that one thousand Pounds (or any lesser sum, should this appear too much) be issued from the Colonial Treasury to the Church Trustees as a loan, on their personal security, for one or two years.

I have the honor to be

Sir

Your most obedient servant

JOHN JOSEPH TERRY.

P.S. Having directed my Superintendant to prepare an *exact* account of our Church *Cash* expenditure from the time

at which we received pecuniary assistance from the Government, I find it amounts to (£2206-12-8½) two thousand two hundred and six pounds twelve shillings and eight pence ½.

45. LAWRENCE CAVANAGH TO FATHER THERRY*

Norfolk Island
Sept 4th 44/—

REV. FATHER,

I again embrace the opportunity of writing, having on this occasion more time as regards the detention of the Government vessels than when I had the late honor of addressing you: aware of many omissions I would now beg to submit for your consideration a few ideas suggested to my mind since my arrival.

I shall premise these remarks by assuring you Rev. Father, that excepting three cases of very trifling delinquency none of the sixty-nine who arrived with me have been tried for any offence whatever and I do believe that any irregularities have not been committed: although constituted as prisoners are it not infrequently happens that they (who have from a vicious principle reduced the commission of crime to an actual system) evade detention through means both treacherous and incredible and I therefore hold it difficult to estimate fairly a mans private character as a prisoner by the aggregate entries in his police report.

The present system of discipline at Norfolk Island, from irremediable causes at least at present is certainly defective in as much as a *proper classification*, the great desideratum in amendatory systems, is impracticable.

Men a second and third time convicted are necessarily associated with those who have been recently transported from England; and it is but just to infer that the latter are not so vitiated and depraved as those who I have first enumerated. Again the discipline exacted from the one is precisely similar to that required from the other and this circumstance naturally engenders a feeling of dissatisfaction on the part of the last comers, or "new hands"

Still while Norfolk Island remains a depot for old offenders as well as those transported direct from England, the present system cannot be improved at least in the more important points.

May I beg Rev. Father, that you will if perfectly convenient to yourself confer with Capt. Forster on the subject of

our (V.D.L. draught) detention on Norfolk Island: suspense is more intolarable than the knowledge of our respective periods of servitude, however hopeless and this feeling obtrudes more forcibly on our minds from the circumstance, that the English Prisoners shortly after their arrival are made acquainted with their several probationary sentences.

Permit me further to trespass on your goodness by requesting the favour of your returning my sincere and heartfelt thanks to Capt. Murray whose disinterested and very gentlemanly conduct towards me I can never forget and assure him that nothing will afford me greater pleasure than confer with him through the medium of writing on any subject connected with the bettering the condition of my unfortunate brethren. I am emboldened to make this proposition by the interest that gentleman has invariably taken in anything that tended to the reform of prison discipline abuse, or the reformation of the prisoners themselves, and as the first steps in attaining such an end must necessarily be the dissemination of facts and local memoranda, I trust that my humble efforts may not prove unacceptable: notwithstanding Rev. Father, I would beg to be guided solely by your advice and promise faithfully to follow implicitly your directions.

The Gentleman to whose benevolence I am indebted in forwarding this letter [to you] will further extend his kindness by receiving [under] cover to him any communication, should you [kindly] deem me worthy of such indulgence; and [while] trusting that I have not overstepped the bounds of duty or discretion in addressing [you I] would beg with the greatest respect to remain

Rev. J. J. Therry
Vicar General
Hobart

Rev'd. Father
your most obedient and
Very humble servant
LAWRENCE CAVANAGH

46. FATHER THERRY TO JOHN O'SULLIVAN*

[This and the five following documents will give the reader some idea of the monetary troubles in which Father Therry was involved by his dispute with Bishop Willson.]

Hobart Town, 30th August 1845.

MY DEAR SIR,

If you can by sending *my deeds* to Mr. Dally enable him to borrow for me about three hundred pounds at 8 per cent., without much delay, I may perhaps be saved from imprisonment and sequestration.

Ever yours, JOHN JOSEPH THERRY.

47. JOHN DOBSON TO JANE THERRY, WITH COVERING LETTER.
[From copies in Father Therry's handwriting.]

Hobart Town, 12 May 48.

DEAR MADAM,

Will you have the kindness to inform me if there is any chance of the debt due by the Rev. J. Therry to the Derwent Bank being paid as I have received instructions from Captain Swanston to recover payment of the sum of £80 and I am unwilling to issue a summons before hearing from you.

I remain Dear Madam.

Yours Obtly,

JOHN DOBSON

Miss Jane Therry.

(Solicitor)

Copy of the letter that inclosed the above.

Hobart Town, 10th May 1848.

VERY REVD. DEAR SIR,

I called on Mr. Dobson yesterday to beg of him not to take proceedings till I should hear from you: he says he cannot wait any longer, he will take out a foreign attachment against you but it will be 26 days before bailiffs will be sent to the house I fear this will bring on you insolvency as there are persons here most anxious for it. Try to do something to keep yourself from beggary. You have no Friends here, your Creditors are furious against you; if five pounds would buy in your books there is no one to advance it.

E.M.

48. AUSTIN PENNY TO FATHER THERRY*

Stone Buildings,
20th September 1849.

DEAR SIR,

I am instructed by the Holder of your overdue acceptance for £27. 0. 0. in favor of Mr. John Clayton to apply to you for payment thereof, may I therefore request your immediate attention to the same as my instructions are to commence proceedings unless the Bill is retired.

Yours obedly.

The Rev. J. J. Therry,
Harrington Street.

AUSTIN PENNY.

49. *In re* ELLISTON *v.* TERRY*(No. 1.)
Summons.

VAN DIEMEN'S LAND

In the Court of Requests for the Police District of Hobart

TO THE REVEREND JOHN JOSEPH TERRY, of Harrington
Street Hobart Town.

You are hereby summoned to appear in this Court, at Hobart Town, on Friday the seventh day of December next, at ten of the clock in the forenoon of the same day *precisely*, to answer the plaint of William Gore Elliston of Glenarchy
 whereby he seeks to recover from you Nineteen Pounds fifteen Shillings and seven Pence. for principal money due upon a Bill of Exchange
 (the particulars whereof are filed with the Plaint in the Office of the Registrar at Hobart Town, and a copy of which particulars as filed is written underneath this Summons) ; otherwise, upon proof of the due Service of a copy of this Summons, the cause, when called on for hearing, will be tried, and Judgment be given against you for whatever may appear to be due together with such Costs as the Court may think fit to award. And take notice, that if you have any claim upon the Plaintiff, full particulars thereof in writing must be filed in the Office of the Registrar as a Set-off, and of which you must give notice, also in writing, to the Plaintiff (inserting in your Notice a copy of the Set-off as filed) Two clear Days *at the least* before the day herein named for the hearing of the cause, otherwise the evidence you may bring forward to support such Set-off cannot be admitted.

Dated this ninth day of November
 One thousand eight hundred and forty-nine

(Signed) JOSEPH HONE
 Commissioner of the Court

COPY PARTICULARS

This Action is brought to recover the above amount for principal money due to the above named Plaintiff upon the Bill of Exchange of which a true copy is hereunder written together with interest on such amount to be computed from the day on which the said Bill of Exchange became due.

Hobart Town 2nd August 1848

£19. 15. 7

Three months after date pay to my Order the sum of Nineteen pounds fifteen shillings and seven pence for value received.

WM. GORE ELLISTON

To the Rev. J. J. Therry
Harrington Street.

[*Endorsed*] Accepted payable at the Derwent Bank
John Joseph Therry

[*Docketed*:] IN THE COURT OF REQUESTS.

Elliston	} Copy
v.	
Therry	

Butler Nutt & Butler
Hobart Town,
Plaintiff's Attorneys.

50. FATHER THERRY TO JOHN O'SULLIVAN*

Hobart Town 18th February 1853

MY DEAR SIR,

I have had the pleasure to receive your letter of the 27th ult^o and very much regret to have to say in reply that I have no expectation of being enabled to make any arrangement that would be satisfactory to you or to any one of my principal creditors until I shall have been freed from the moral imprisonment by which I have been detained here without salary or income for a long series of years. I am fully convinced that you have suffered considerable inconvenience by having frequently made Cash advances on my account and I grieve to have to add that some of my other creditors have on the same account suffered much more severely. I do not know that any one of them has been for a single day without means to purchase the necessities of life but I do know that I have been days weeks months and years in this City without the command of even sixpence unless I were to submit to the humiliation of borrowing it; whilst I looked upon my property (of which false friends wished to deprive me) as completely locked up, until I should have an opportunity, which in the worst of times I always hoped for, of *satisfying*, without giving to anyone an unjust preference, the *whole of my*

creditors. This opportunity I trust is now near at hand. In obedience to the command of the Holy See, conveyed to me by His Grace the Archbishop I had the honor to submit to it through His Eminence the Prefect of the Propaganda, Cardinal Franzoni, a statement of the case in dispute between the R^t Rev^d Dr. Willson and the Church creditors about two years since which with the statements and admissions previously made on the same subject by His Lordship and the explanations of the Very Revd. Doctor Gregory must have in my opinion led long before this to a just decision by His Holiness the Pope. As my prospects begin I thank Heaven to brighten I shall be more happy than usual to receive letters from you and Mrs. O'Sullivan to give explanations on any subject about which you may wish for any information that it may be in my power to give. With affectionate regards to all your family I am as usual

Ever sincerely yours

JOHN JOSEPH THERRY.

51. EXTRACT FROM FATHER THERRY'S DIARY, 18 APRIL, 1856.

Passed my bills to Mr. John Regan payable in one, two and three years, for the sum of one thousand three hundred pounds, honestly and fairly in every way due to him by the Rt. Rev. Doctor Robert William Willson, who is not exonerated in any way by this transaction from the full and complete fulfilment of the terms of agreement with the Rev. J. J. Therry, entered and signed by his Lordship and by J. J. T. on the 2nd day of July 1846. Mr. John Regan has promised to return these bills or their amount to Rev. J. J. T. as soon as their said amount respectively shall have been received by him of the Rt. Rev. Dr. Willson, who has been directed by the Holy See to fulfil his agreement by paying the amount of debt attached to the property of which he has put himself in possession.

52. FATHER THERRY TO JOHN O'SULLIVAN*

Sydney 16th Sept^r 1846.

MY DEAR SIR,

I have just returned to Saint Mary's from a visit to the Schooner *Velocity* by which I expect to be conveyed from this, on Friday next, on my way to Melbourne. Dr. G. being anxious to relieve the V. R. Mr. Geoghegan as

soon as possible in compliance with his urgent and frequently repeated request. I received your letter of yesterday but could not before this moment send you anything like a satisfactory reply to it as it is only just now a determination has been formed as to the time of my leaving. The V. R. Dr. G. would not wish that I should expose myself to the serious inconvenience of proceeding so soon to Melbourne if, I had not agreed in opinion with him that, a much more serious inconvenience might result from any further delay on my part. The Doctor proposes that the Revd. Mr. Kavanagh if he cannot accompany shall soon follow me to Port Philip. I would greatly prefer waiting for the '*Shamrock*' if I could do so without a dereliction of duty or giving any cause of uneasiness to my V.R. & amiable Friend. As it is nearly four o'clock and having to take this note to the Post Office I must conclude.

Ever faithfully your's

JOHN JOSEPH THERRY.

53. FATHER THERRY TO JOHN O'SULLIVAN.

Melbourne 12th November 1846.

MY DEAR SIR,

Were I to tell you as an apology for not immediately acknowledging the receipt of your letters that I have not time to do so, you ought not believe me; but you may safely believe me when I tell you, as I do now, that, I have not time to perform the one twentieth part of the important duties that I should wish to discharge on this highly important mission. Here indeed the harvest would be very great had we efficient laborers to save it. I sit down to write with sore eyes from want of regular sleep and a dejected mind in consequence of not having as yet heard from my friends in Van Diemen's land any thing but the most disagreeable and alarming intelligence, so that I have serious reason to apprehend that the friendship of some of them has been already changed into enmity. I did not wish to write to you till I should be enabled to communicate to you some agreeable intelligence from that quarter. I recd in Van D. Land your order for twenty pounds, in Sydney your order for fifty pounds and in this place your order for fifty. I do not recollect to have recd more than one letter from you since my arrival here. I have not written to Mr. Bowler I consider it would be better that you should write to him direct on the subject of your

complaint which appears to me to be a very just one: but as I cannot safely judge in my own case I think with you that it is better to make some sacrifice in order to come to an amicable arrangement. You need not now fear to send me letters without franks or being prepaid as there is abundance of *small* coins always in the hands of my Treasurer the Revd John Kavanagh. You may, therefore, write me *short* letters as often as you please. I should *now* like also to receive letters from Mrs. Dwyer and Mrs. O. S. from whom I have not recd a single line for the last age. But even from them I should not like to receive very long letters: the latter writes if I remember rightly though not so rapidly a much plainer hand than you do: and on that account a long letter telling me everything about her Mother Children (is the dear little boy any better?) brothers and family might be read by me without much loss of time and considerable pleasure. I have written but one letter, a very very short one, to my very dear Friend Doctor Gregory since my arrival here and in that I solicited leave to proceed for a short time to Van Diemen's Land with ecclesiastical authority to arrange with or without the concurrence of certain parties the temporal affairs of its principal Church. It has now struck either 11 or 12 (of course at night) and having to write another letter whilst I am in the humour to do so and perform other duties before I retire to rest and have moreover to rise early to attend the Confessional before I proceed to Geelong to-morrow I must bid you and our very dear & mutual friends adieu

J. J. T.

54. APPEAL IN AID OF FATHER THERRY*

[Copy in Father Therry's handwriting.]

Testimonial of Sympathy to the Revd. J. J. Therry.

The Committee appointed at the Public meeting held at the Amphitheatre on tuesday the 12th March 1850, beg leave to call upon the Friends of the above named Clergyman to subscribe to a testimonial of sympathy, which is intended to relieve him from severe personal embarrassments that have been brought on by his detention in this Colony without either salary or income of any sort for several years.

The Committee do not think it necessary to accompany the appeal by any lengthened statement as the character of the Revd. gentleman both public and private, has been well

known to the inhabitants of the Australian Colonies for the last thirty years.

(Signed) J. MOORE Chairman

(Signed) D. MURPHY Secretary

Committee Room

Macquarie Street 19 March 1850

55. FATHER THERRY TO THE COLONIAL SECRETARY OF N.S.W.
(COPY).

Hobart Town, 1st December, 1853.

SIR,

Having reason to apprehend from reading, on yesterday evening, an extract from a Sydney paper, that you may leave before I return to New South Wales, I hasten to have the honor to submit to you, prior to your departure, two most reasonable and just claims that I have earnestly and most respectfully to urge on the favorable but impartial consideration of the local Government, of which you have been for so many years the highly distinguished Representative. One on my own account, the other on behalf of the Archbishop of Sydney and of the numerous Flock of which His Grace is the vigilant and indefatigable Shepherd.

The former is for ten years Salary justly due to me, the latter for the fulfilment of an official promise made to me in favor of St. Mary's Church, Hyde Park, Sydney, by the Government in 1852.

For the particulars and proofs of each claim I think I may, with great confidence, (even without consultation with, or permission of any one of them) respectfully refer to His Grace the Archbishop, His Honor Mr. Justice Therry and Henry Grattan Douglas, Esqr., M.L.C. My own claim I beg permission to state would be satisfied by a grant of three sections of the land at Billibong, that I rent of the Government as a Cattle Station, and I do believe that the other claim might be satisfied by a grant to His Grace of a moiety of the amount of money that may be required to enlarge and complete that Church, or, in other words, of a sum equal in amount to the sum total of private subscriptions for that purpose.

I have, &c.,

JOHN JOSEPH THERRY.

The Honorable

E. D. Thomson, Esqr.

Colonial Secretary,

&c., &c., &c.

56. BISHOP POLDING TO FATHER THERRY*

DEAR FATHER THERRY,

I am impelled by a sense of duty to bring before your mind the absolute incompatibility of your continuing to hold the responsible administration of large properties with the discharge of the spiritual obligations of the Missionary. I refer you to the solemn admonition of St. Paul, *that no man being a Soldier to God entangleth himself in secular business*; to the stringent canons of the Church on this subject—to the evil and unhappy consequences of such entanglements. I feel that my own salvation is imperilled. Your regard for me will influence you to remove without delay this cause of much uneasiness to me—which indeed has been a rock of scandal and I may add has been urged against me as a matter of grave reproach.

I am dear F. Therry

St. Mary's

Feb. 23/56

Yrs affly in J.C.

✠ J. B. POLDING Sydneien.

57. FATHER McENCROE TO FATHER THERRY.

Sydney November 20th, 1857.

DEAR FATHER THERRY,

You will hear with grief of the death of our esteemed friend Dean Coffey. This is the third priest we lost since you left Sydney. Hence the necessity of your returning as soon as you possibly can arrange your affairs in Hobart Town, as the Revd. Mr. Garnett's services may be required elsewhere.

I had to borrow money at interest to meet the heavy demands on account of the *Freeman's Journal* otherwise I would advance some money to Father Garnett on your account. Mr. Dalton told me that he owed you £5 or £6, and that he would pay it to me, which I will hand over to Mr. Garnett as he is in want of a little cash. A £100 a year with board and lodging is allowed to the assistant priests in the Diocese, and I think that you might pay at that rate to Mr. Garnett. As your stipend is paid in to one of the banks for you, you might send him a cheque for a small amount to meet his immediate wants. With kind respects to your sister and Miss Murphy, and hoping to see you soon in Sydney, I remain

Revd. Dear Sir,

Yours faithfully,

J. McENCROE.

58. JOHN COBB TO FATHER THERRY.

13 Francis St. Glebe Jany. 18th/59.

REVD. SIR,

After what passed between us on Saturday the 15th inst. I can see no course open to me but to give up all attempts to meet your wishes.

It was on the 6th of December, six weeks ago that I received directions from you to furnish Plans and Specification for a new Church (St. Anns) also to make an estimate of the cost exclusive of Carpenter's work. This I did and was honored by your approval of the same—you then desired me to give an estimate for the whole. This I also did, and up to the 7th of January had supplied four different contracts, all of which were laid aside—you then handed me quite another sett of drawings desiring to have my estimate of the cost according to Specification attached; on my presenting the same you considered the building too short. Returned on the 12th with another estimate and 10 feet added to the length. This was altogether abandoned and on the 13th I waited on your reverence with an Estimate from (own plan) for Brick and Stone work only the same being the seventh Contract.

On attending on Saturday the 15th you was pleased to say that I may try for the Stone work only.

My exertion to obtain the necessary information has been attended an extra outlay and serious loss of time—Four jour-nies to St. Anns (once with a Brickmaker at my charge) and during the six weeks have been actually engaged on the drawings, journies and calculations 216 hours.

Respectfully declining further interferencet,

I remⁿ Revd. Sir,

Your obedt. Servant

JOHN COBB.

P.S. The quantity of Brickwork as pr my plan was 23 rods 3 quarters 56 feet—or in round numbers 24 rods.

4352 number required in one rod

24 Rods

104448

50000 on the Ground

54448 Required

NB. The less number required on account of 2 feet less in heighth was accounted for in my last estimate.

†In spite of this resolve Mr. Cobb did his part in building St. Anne's.

59. FATHER THIERRY TO DR. BLAND (DRAFT).

Festival of the Invention of the holy Cross,
3rd May 1861.

MY DEAR DOCTOR BLAND,

On this day forty one years I arrived in this Colony after a long and very perilous voyage having with me a particle of the holy Cross the festival of the invention or finding of which by Saint Helena mother of Constantine the Great is celebrated by the Catholic Church on this anniversary and having had from that day to the present during which time I have been honored by your Friendship many opportunities of observing that the principal object of your ambition has constantly been to promote the interests not only of the Society amongst whom you reside and of which you are justly looked upon as one of the most distinguished members, but those of mankind in General I feel that I can with well founded confidence make a suggestion to you which under your patronage as a great promoter of Science may be of considerable advantage to the public in general. Permit me to make this suggestion in a very plain and simple way by requesting you at a leisure hour, which you very seldom have, to order your domestic bath to be nearly filled with water, a cord of about half an inch diameter with some pieces of Cork and as many of lead to be provided. Let the cord be passed through as many pieces of Cork as many be sufficient to make the cord float horizontally on the surface of the Water from one end to the other of the vessel, attach a piece of lead to every part of the Cord that passes through a cork of weight sufficient to sink the cord and corks to the bottom, but let the weights be attached to the cord by strings of a length equal only to three-fourths of the depth of the water.

To your Scientific and comprehensive mind this experiment would be superfluous but to the generality of mankind it might be profitable and would not even by scientific men like yourself disregarded on account of its simplicity. I need scarcely add that it is my wish that you should in your own way endeavour to give on a grand scale to the submarine telegraphic cable the benefit on a grand scale of this humble suggestion.

60. JOSEPH SPRUSON TO FATHER THERRY.

135 Elizabeth Street, Sydney.

Sydney 24th July 1861.

VERY REVD AND DEAR SIR,

I have become the lucky possessor of what I esteem the most valuable relic of our holy Religion in the Australian Colonies—the cross which formerly occupied the front gable of St. Mary's Cathedral. I believe it to be the first stone cross ever reared up in this remote part of the globe. I would like to know all about it, especially whether the supposition I have just made is correct. I know you can fully satisfy my curiosity; and every word from you, tending to that end, I shall look upon as a gift the most precious, and one which will ever place me under obligation to you. My object in obtaining this relic is twofold; to preserve it as I think it should be preserved; and to substitute it for a monument over my deceased wife's remains, and, in process of time, over my own too.

I rejoice beyond measure in being able to do so. When I landed on these shores, more than twenty years since, the first object my eye wandered in search of was the Cross; and when I beheld it, I wept like a child, and thought to myself "Truly the Irish are here, for there is the Cross exalted." Little did I then think that that very Cross was destined to stand over my own tomb.

As many persons, who would gladly venerate so valuable a relic, might not be able to identify it in its new capacity, I would wish to have a suitable inscription on it, stating when you placed it upon St Mary's, Etc. I am at a loss to word this inscription & therefore have recourse to you. If you would dictate a form for me, Very Revd Sir, you would much oblige

An old friend and Colonist,

Very Revd. J. Therrey
Arch-Priest, Balmain

JOSEPH SPRUSON.

61. K. PROBERTY TO MRS. O'SULLIVAN.

Balmain June 5th 1864

DEAR MRS. O'SULLIVAN

In reply to your note I forward you a few particulars of the last of our dear old friend Father Therrey. You will be glad to learn he died without a struggle. I was the first after Father McEncroe to see him. His head was

slightly bent arms crossed and eyes closed I washed and assisted Father Maurice to put his remains in the coffin.

His usual supper was boiled milk and bread of which he partook that evening. His bedclothes were warm and of sufficient quantity. Truly may be said we have lost a good and *holy priest*. May his manifold acts of charity be rewarded a hundredfold in Heaven is the sincere prayer of

K. PROBERTY.

62. JOHN O'SULLIVAN TO MESSRS. STEPHEN AND STEPHEN.

[From a copy inserted by John O'Sullivan in the last volume of Father Therry's Diary.]

Hunter's Hill, near Sydney,
4th November 1869.

THE MESSRS. STEPHEN,
Solicitors, Sydney.

DEAR SIRS,

It seems that the sister of the late Very Rev. Father John Joseph Therry means to contest his will by 'putting the property through the Courts.' I have to request that you will not pay one penny of costs to those who represent her in Sydney, unless you get a full guarantee signed by her before proper witnesses that she will forego all the legal proceedings now carried on in her name, and a further guarantee that she will for the future abide the words and terms of Father Therry's last will and testament which as regards his relatives runs as follows:—'My brothers and sister, James, Stephen and Jane Ann, are to receive during life one hundred pounds per annum each; my sister to have during her life the use free of rent of my house in Hobart Town.' Although I have as great an objection to enter on law suits as most men (during a pretty long life I have scarcely ever figured as either plaintiff or defendant in any suit) I would prefer law rather than submit to gross wrong or be a party to the unjust claim of an individual who cannot in my mind, be a free agent or in her perfect senses; for no sane or conscientious Catholic would covet even one shilling of any priest's property, when that property has been left for the best and holiest of purposes—Religion, Charity and Education.

I am, dear Sirs,

Yours truly

J. O'SULLIVAN.

P.S. As Mr. Veardy and I are both advanced in years, and as my health is much impaired, nothing would give me more pleasure than to place the estate of the late Father Therry, with the sanction of the Court, in the hands of his principal legatees—the Fathers of the Society of Jesus—for the purposes mentioned in his will, they undertaking to pay Father Therry's brothers and sister the legacies mentioned in it.

J.O'S.

APPENDIX B.

[Names of the principal officers of the Government, thirty-seven magistrates, and fourteen hundred professional men, merchants and householders who signed the petition of March, 1830, for the reinstatement of Father Therry as Government Chaplain. (See p. 132.)

For convenience' sake the names have been arranged in alphabetical order. In the original those of the Attorney-General and Sir John Jamison head the list.]

Geo. Acres	Thos. Barber	William Bland, M.D.
John Aitchison	James Barker	Patrick Blaney
Samuel Aitchison	Jos. Barker	Gregory Blaxland, J.P.
J. Allan, Lieutenant-Colonel 57th Regiment	Thomas Barker	James Bloodsworth
Nicol Allan, Solicitor	William Barker	T. V. Bloomfield
George Allen, Solicitor	William Barlow	Thomas Bodenham
John D. Alley	John Barry	M. Booker
Francis Allman, J.P.	J. Bartley	H. Booth
F. Allman, junr.	Jas. Basdely	Thomas Bordman
Thomas Amons	Abraham Bateman	Frederick Boucher
Abraham Anderson	Wm. Bateman	Thos. Boulton
David Anderson	Wm. Bateman, junior	Thomas Boulton
David Andsley	J. Bates	A. Bowden
Charles Appleton	W. Batman	M. Bowen
Richard Archbold	Alexander M. Baxter, Attorney-General	H. B. Bowerman, D.A.C.G.
J. Armstrong	James Bean	Thos. Bowers
R. Armstrong	William Bean	Alex. Bowman
Thomas Armstrong	Francis Beattie	George Bowman
Benjamin Ashby	B. Bedford	Samuel Bowyer
T. Asby	A. Bell, iunior	Owen Boyan
Thos. Ashford	Francis Bell	J. Boylan
Henry Ashley	John Bell	R. Boyle
Timothy Asquith	J. Belmey	W. Boyle
Amos Aston	W. Belmey	James Bradley
William Atkinson	Edward Bennett	Daniel Brady
P. Aubin, J.P.	W. Bennett	John Brady
Henry Austin	Wm. Bennett	David Braidwaite
William Badley	J. Bergen	T. Brandon
D. Bagly	Michael Bergen, Surgeon	Thos. Brandon
Charles Bailes	P. L. Berni	J. Brennan
William Bailey	J. B. Bettington, J.P.	M. Brennan
J. Bailly	Joseph Bigge	P. Brennan
John Baker	S. Bilingslay	William Bresh
P. Baldwin	Patrick Bird	J. Bridekirk
Wellow Baldwin	Walter Birmingham	H. Briggs
W. Baldwin	John Black	R. Brisbane
W. Banin	J. Blake	P. Broadie
	T. Blake	R. Brodie

William Brodrick	J. Byrne	Thos. Chapman
Jos. Broshow	James Byrne	W. H. Chapman
Jas. Broughton	James Byrne	W. Charles
Wm. H. Broughton	James Byrne	J. Cheers
George Brown	John Byrne	Charles Clancy
George Brown	John Byrne	John Clancy
George Brown	J. P. Byrne	John Clarke
J. Brown	Owen Byrne	John Clarke
J. Brown	Patrick Byrne	Michael Clarke
James Brown	Richard Byrne	W. Clarke
Jas. Brown	Richard Byrne	Wm. Clarke
Jas. Brown	Thomas Byrne	James Clarkson
John Brown	D. Byrnes	T. Clarkson
John Brown	J. Byrnes	Chas. Clayton
John C. Brown	J. Byrnes	Samuel Clayton
J. W. Brown	J. Byrnes	Samuel Cleues
Robert Brown	Jas. Byrnes, senior	E. C. Close, M.C.
T. Brown	Wm. Byrnes	John Cobb
Thomas Brown	Jas. Byrns	Tate Coffey
Wm. Brown	T. Byrny	Thomas Colles
W. Jemmet Brown, J.P.	Mich. Calahan	Philip Collin
W. M. Brown	P. Calahan	Thomas Collings
R. Brownlow	J. Calighan	Dennis Collins
Stephen Bryant	Dalmahoy Campbell	Wm. Comber
William Buchanan	John Campbell	Jas. Condon
Edward Buckley	Martin Campbell	J. Conden
G. Buckley	Patrick F. Campbell	J. Conlin
J. Buckley	Richard Campbell	Thomas Connedy
Jos. Buckley	R. Campbell, junior	James Connell
Patrick Buckley	J. Canady	John Connell
J. Buckly	John Cape	Patrick Connell
Wm. Bucknell	R. Cape	James Connolly
William Budnett	William Timothy Cape	Thomas Connolly
Charles Jas. Bulivant	James Capel	James Connolly
John Bunberry	Nicholas Carberry	George Connor
George Bunn, J.P.	John Carmichael	James Connor
Thomas Burdekin	Felix Carney	James Connor
Hugh Burgess	J. Carr	James Connor, junior
Alex. Burke	Frederick B. Carrick	John Connor
Edmund Burke	P. Carroll	J. L. Connor
Edward Burke	John Carry, senior	Michael Connor
J. Burke	John Carry, junior	Wm. Connor
P. Burke	J. Carter	W. P. Connor
John Burrell	Jeremiah Carty	Edward Connyngham
S. M. Burrowes, Ensign, h.p.	James Casey	Patrick Connyngham
Paul Bushel	Patrick Casey	Patrick Conoboy
John Butcher	Michael Cassidy	P. Conolly
John Butler	Morris Castle	Samuel Conolly
Lawrence Butler	Patrick Catrii	William Conolly
Robert Butler	Nicholas Cavillon	Henry Cooke
Walter Butler	J Chadwick	R. Cooke
David Buxton	Wm. Challoner	Wm. Coombs
Andrew Byrne	Charles H. Chambers, Solicitor	Daniel Cooper
		J. Cooper

John Cooper	M. Delaney	Henry Early
T. Cooper	Lawrence Delany	C. Ecklin
Thomas Cooper	Dennis Deneene	John Edwardson
Patrick Corbett	S. Dent	John Egan
Richard Corbolly	C. Devine	Jas. Elder
William Cordeaux, J.P.	Nicholas Devine	Alexander Elliott
Jas. Cosier	T. Devoy	Chas. Ellis
Thos. Cosier	J. Dewhurst	Chas. England
Wm. Cosier	Timothy Diggin	Richard England
A. Coss	E. Dillon	John Erskine
T. Coss	Luke Dillon	John Evans
Joseph Costello	M. Dillon	J. Evans
P. Covenagh	R. C. Dillon	John Eweng
James Cox	Thos. Dillon	J. Eyels
John Cox	R. Donagh	Christopher Eyrrell
P. Cox	James Donegan	Edward Fagan
Robert Cox	Garret Donelly	Peter Fagan
S. Cox, J.P.	Wm. Donelly	William Fairis
Christopher Crane	John Donohoe	John Fallan
Samuel Cranstone	Daniel Donovan	Wm. Fanning
Andrew Crawford	H. Donuahy	James Farmer
M. Crew	Henry Douglass	Charles Farrell
William Crili	J. Dowde	Edward Farrell
J. Crisp	M. Downey	John Farrell
James Croft	Edward Doyle	Michael Farrell
John Croker	Thos. Doyle	Owen Farrell
Thos. Crosly	Wm. Doyle	J. Farthing
William Crowe	John Dreal	James Fearis
John Crowley	Samuel Drew	Henry Ferris
John Cuffe	H. J. Drinkwater	George Field
T. Cuffe	A. Drisdale	Jas. Field
John Cummings	George Druitt, J.P.	Thomas Field
William Cummings	Alexander Duff	Abraham Fielding
John Cummins	B. N. Duffy	C. Finnegan
John Cureton	J. Dumtrey	Geo. Fisher
G. C. Curlewis	J. Duncan	Wm. Fisher
James C. Curry	John Dunn	J. Fitzgerald
James Curtis	Richard Dunn	Michael Fitzgerald
William Dangar	Thomas Dunn	Thomas Fitzgerald
George Pitt Darcy, J.P.	William Dunn	Wm. Fitzgerald
Wm. Dark	Wm. Dunn	Ambrose Fitzpatrick
Edward Daugherty	J. Dunpree	B. Fitzpatrick
T. Davey	P. Dunuchy	Colum Fitzpatrick
Patrick Davies	D. Dwyer	John Fitzpatrick
William Davies	E. Dwyer	Thomas Fitzimons
W. O. Wen Davies	James Dwyer	A. Fitzumins
R. Davis	John Dwyer	Francis Flanagan
John Wm. Dawson	Peter Dwyer	H. Flannagan
Wm. Dawson	D. Eagan	J. Flavan
J. Dean	George Earl	John Fleming
Joseph Deane	John Earl	Mich. Fleming
John Deegan	Robert Earl	W. Fleming
Thomas Deering	John Earle	Charles Flinn
J. Delaney	Eneas Early	John Flinn

William Flinn	John Gorman	G. Hawker
C. Flood	John Gorman	S. Hawker
Edward Flood	W. Graddon	Wm. Hay
Jos. Flood	P. Grail	James Hayan
Thomas Fluskey	W. Graham	Jas. Hayden
John Fogarty	Mich. Grant	Lionel Haye
Samuel Foley	C. H. Gray	Mick Haydon
John Folkard	G. F. Green, Captain &	Nich. Haydon
F. E. Forbes	Paymaster 57th Regi-	Atwell Edwin Hayes
Thos. Ford	ment	C. Hayes
C. Foss	H. S. Green	Edward Hayes
James Foster	R. Green	John Hayes
W. Foster, J.P.	F. H. Greenway	Mich. Hayes
Win. Fowler	Jas. Greig	Patrick Hayes
Charles Fox	Hugh Gronan	W. Hayes
James Fox	G. Groves	Richard Haynes
Chas. Francis	J. Guider	J. Haywood
Edward Franks	R. Gunn	Wm. Haywood
H. C. Frederick	J. Gurry	P. Head
William Freeman	J. Hacket	Matt. Heally
Wm. French	Thos. Hacket	Thos. Heley
E. Fuller	Thos. Hacket	John Henderson
Edward Galloway	Jas. Hackett	James Henery
John Galvin	Edward Smith Hall	David Hennesy
James Gannon	W. Hall	Wm. Simpson Hen-
Thomas Garred	William Hall	ningham
Patrick Garrigan	L. H. Halloran	Garret Herbert
D. Geeron	Andrew Hamilton	Henry Hewitt
T. Gerrity	James Hamilton	Wm. Hewson
Thomas Gervase	Wm. Hamilton	Wm. Hickey
J. Gibney	Wm. Hamilton	T. Higgins
F. Gibson	Wm. Hamsden	Arthur Hill
J. Gilbert	Michael Hancy	G. Hill
Samuel Gilbert	B. Handiman	Patrick Hill, J.P.
John Gilchrist	P. Handlen	W. Hill
Peter Gillespy	J. Hanham	John Hillier
James Gill	James Hanks	Patrick Hinchy
Jas. Gill	Wm. Hanks	Jos. Hingly
Joseph Gilmor	Reuben Hannam	Richard Hinton
F. Girard	David Harman	B. Hitchcock
Richard Glanville	J. Harn	J. Hodges
Florence Gleeson	Jos. J. Harper	William Hodges
Alfred Glennie	Thos. Harper	W. Hodson
Jas. Glennie, J.P.	Wm. Harper	Charles Hogsflesh
Bernard Glover	Chas. Harpur	Thomas Holden
J. Godfrey	S. L. Harris	J. Holloway
J. Goldsmith	Thos. Harris	T. Hollywell
E. Goodwin	Geo. Harrison	J. Holmes
J. Gooin	Samuel Harrison	Jas. Holpin
Jos. Goold	Geo. Harvey	E. Holt
John Goolding, junior	J. Harvey	A. Hordern
John Goolding	R. Harvey	William Horster
David Gordon	John Hassett	J. Hosking
M. N. Gore	John Haughton	Henry Hough

- Robert How
 Gregory Howe
 Geo. Howel, junior
 Matt. Howlett
 W. Hudsell
 J. Hudson
 Robert Hudson
 E. Hugerford, J.P.
 H. Hughes
 Philip Hughes
 S. Hughes
 T. Hughes
 T. Hughes, jun.
 George Hughson
 J. B. Hughson
 Nicholas Hulahan
 John Hull
 Michael Humphres
 George Humphrey
 Francis Hunt
 John Hunt
 A. Hunter
 David Huntly
 Thos. Hutchinson
 William Hutchinson
 John Huxham
 George Ibbotson
 William Ikin
 J. Imery
 James Ingram
 Geo. Innes, J.P.
 W. Innes
 W. Innis
 L. Iredale
 J. Irving
 John L. Jackson, Bar-
 rack Master
 P. Jackson
 William Jackson
 John James
 T. Horton James
 Sir John Jamison
 Chas. Jenkins
 David Jennings
 Joseph Jennings
 John Johnson
 Thos. Johnson
 W. Johnson
 James Johnston
 Edward Johnstone
 M. Johnstone
 William Johnstone
 Edward Jones
 Fred. Jones
 Geo. Jones
 J. Jones
 J. Jones
 John Jones
 Robert Jones
 Samuel Perry Jones
 T. Jones
 William Jones
 J. Josepson
 John Joyce
 John Joyce
 Anthony Junkavay
 Thos. Kain
 F. Karney
 James Kearney
 Jas. Kearney
 L. Kearney
 Michael Kearney
 J. Keaten
 Bartholomew Keefe
 Philip Keefe
 Andrew Keenan
 P. Kehoe
 Edward James Keith,
 Solicitor
 John Kellick
 C. Kelly
 George Kelly
 J. Kelly
 James Kelly
 P. J. Kelly
 William Kelly
 Arthur Kemmis
 R. Kemp
 J. Kennedy
 John Kennedy
 Peter Kennedy
 Thomas Kennedy
 J. Kenny
 J. Keogh
 William H. Kerr, Bar-
 rister at Law
 C. Kidd
 E. T. Kidd
 Thomas King
 Alex. Kinghorn, J.P.
 Wm. Klensendorff
 Edward Lack
 J. Lacy
 James Laidley, J.P., and
 Deputy Commissary
 General
 M. Laler
 John Lamb
 J. Lamb, J.P.
 John Lanarch
 William Lannon
 J. Laragy
 Edgar Larkin
 Samuel Larkin
 Maurice Lauley
 S. Laurance
 B. Lawless
 F. Lawless, senior
 F. Lawless, junior
 N. Lawson
 R. Lawson
 S. Lawson
 W. Lawson, senior,
 J.P.
 Cornelius Leary
 G. M. Leary
 J. Leary
 J. Leary, jun.
 Patrick Leary
 E. Ledsham
 W. Lee
 J. Leek
 Henry Lenden
 Jeremiah Leonard
 Mich. Leonard
 William Leonion
 John Lever
 Barnett Levey
 Thos. Lewelen
 Wm. Lewis
 John Light
 George Lindley
 Alex. Livingstone
 John P. Lloyd
 Andrew Loder
 J. Loins
 Daniel Long
 John Long
 Robert Long
 Wm. Long
 V. Lowe
 Charles Lucas
 J. Lucas
 Patrick Lycett
 Barnet Lynch
 D. Lynch
 Daniel Lynch
 J. Lynch
 James Lynch
 Owen Lynch
 Thomas Lynch
 Dennis Lyons

James Lyons	Michael M'Mahon	Francis Mitchell
Samuel Lyons	J. M'Maurice	Houston Mitchell
Saul Lyons	John M'Nalty	James Mitchell
Thomas M'Ardle	Francis M'Namara	Thomas Mitchell
John M'Blane	Michael M'Namara	I. Mobbs
D. M'Bride	Daniel M'Nulty	W. Mobbs, senr.
E. M'Cabe	M. M'Quade	Wm. Moffat
F. M'Cabe	Thomas McVitie, J.P.	Hugh Molloy
Andrew M'Caffray	Henry Magee	W. Molls
John McCarty	Andrew Maguire	Thos. Moncur
Robert M'Catsar	Mich. Maguire	Baron Montefiore
Hough M'Clain	James Mahony	Ralph Mood
J. M'Clattan	Michael Mahony	Charles D. Moore, So-
P. M'Cormick	Morris Mahony	licitor
Edward M'Dermott	Patrick Mahony	Jos. Moore
Wm. M'Dermott	Edward Main	P. Moore
George M'Donald	J. Malcolm	P. Moore
J. M'Donald	Francis Malone	Thomas Moore, J.P.
J. M'Donald	J. Malony	William Moore
William Macdonald	J. Mangan	W. H. Moore, Solicitor,
J. M'Donough	Charles Manning	Supreme Court
James McDougall	John Manning	B. Moran
Henry Mace	John Manning	Daniel Moran
Patrick M'Ennery	John Edye Manning,	Francis Moran, M.D.
John M'Farlane	J.P.	J. Mordant
William M'Farling	Ralph Mansfield	Hugh Morgan
William M'Garvie	M. Mare	John Morgan
James M'Gingham	F. Marel	Joseph Morley
J. M'Grath	J. Mark	John Morris
Edward M'Guigan	Edmund Markham	Thos. Morris
James M'Guigan	Patrick Marrinion	H. Morrison
John M'Guigan	P. Marrow	John Morrison
Hugh M'Ibroy	Charles Marshall	Rowland Morton
C. H. McIntosh	George Marshall	Geo. Mosman
O. M'Intyre	John Marshall	Isaac Moss
Peter McIntyre, J.P.	J. Martin	John Mossman
J. Mackaness, Barris-	Jas. Martin	J. Mudie
ter at Law	John Martin	Geo. Muir
Daniel M'Kay	Peter Martin	Francis Muldoon
James M'Kay	Thos. Martin	Thomas Mullens
Archibald M'Kellup	J. Mason	Wm. Mullin
John M'Kelly	Squire Mason	Thomas Mulvehill
Hugh M'Kenna	Daniel Deering	Thomas Mumford
A. K. Mackenzie	Matthew	P. H. Munroe
Humphry M'Keon	F. J. Matthews	Alex. Murray
John Maclaren	J. Matthews	Dennis Murray
J. M'Laughlin	W. Matthews	Edmund Murray
Alex. Macleod (Rat-	T. May	J. Murray
gan)	W. Meeane	Jas. Murray
Alex. Macleod, J.P.	Owen Meehan	Dennis Murphy
B. M'Loughlin	Andrew Melville	Francis Murphy
J. M'Lurdy	Robt. Melville	J. Murphy
Daniel McMahon	Melville and Andrews	Jeremiah Murphy
John M'Mahon	P. de Mestree	Matthew Murphy

Michael Murphy	D. C. Orpen	William Powditch
Patrick Murphy	J. Osburn	John Powell
Patrick Murphy	S. Osmond	Manuel del Prado
R. Murphy	John O'Sullivan	Francis Prendergast
Richard Murphy	Henry Dickson Owen	Wm. Price
William Murphy	John Owen	Joseph Pritchard
Wm. A. B. Nagle	S. Owen	R. C. Pritchett
Andrew Nash	F. Owrne	Cornelius Prout, Under
J. Nash	J. Paisley	Sheriff
David Nawlin	G. Pall	J. Purcell
John Neil	T. Pall	James Purcell
John Neil	Geo. Thomas Palmer,	Patrick Purcell
J. Nelson	J.P.	William Purcell
Moses Nelson	John Palmer, J.P.	James Quigley
J. Nettleton	John Palmer, junior,	Peter Quigley
James Newman	J.P.	Francis Quilty
Thos. Newman	William Panton	James Quin
J. Newton	Thos. Parrott	John Quin
Philip F. Neyle	John Parton	Patrick Quin
Benjamin Nichols	George Pashley, senior	Maurice Quinlan
John Nicolls	Joseph Pashley	M. Rafferty
James Nicholson	F. J. Pasley	Mark Rafferty
J. Nightingale	C. Pass	M. Rafter
H. H. T. Noble	G. Patman	W. Rafter
J. Nock	Jos. Patteson	Thomas Raine J.P.
D. Noonan	John Paul	James Rainy
George Frederick Nott	James Payne	Maurice Rale
T. E. Nott, late	John Payne	Chris. Ralph
Lieutenant R.N.	James Pearson	Wm. Ramage
Thomas Edward Nott,	William Pendray	James Ramsdale
junior	J. Pennie	E. Raper
Bryan Nowlan	Geo. Perry	Joseph Raphael
John Nowlan	T. Philipen	P. Heade Read
P. Nowlan	J. Philips	Richard Read
Richard Nowlan	Michael Phillips	Edward Redmond
Richard Nugent	Wm. Phillips	Patrick Reed
J. Oatley	Wm. Phillips	J. Reid, J.P.
J. O'Brien	W. Phin	Jas. Reilly
C. O'Brien	Thomas Pidding	F. Reynolds
M. O'Brien	Jas. Pierce	James Reynolds
Thos. O'Brien	D. Pike	Richard Reynolds
J. O'Connell	H. Piper	Thomas Reynolds
A. O'Donnell	Hugh Piper	Thos. Reynolds
John O'Donnell	J. Pitchogs	Wm. Reynolds
John O'Donnell	G. T. Pitman	William Reynolds
Wm. O'Donnell	J. L. Platt	Thos. Rice
Edward O'Hara	Richard Podmore	Jno. Richards
J. O'Hara	George Louis Poignand,	J. Richardson
Jas. O'Laughlin	Solicitor	John Richardson
Wm. Oldfield	Chas. Pollard	John Richardson
Geo. Oldis	D. Poole, Solicitor	J. Rickards
John O'Neil	George Porter	Benjamin Rickson
William O'Neil	David Poten	David Rigby
Samuel Onions	J. H. Potts	J. Riley

Chas. Roberts	Jas. Shepherd	G. Stanbury
Geo. Roberts	Geo. Sherbin	Abram Scanfield
J. Roberts	W. Shiels	W. Stanley
Jas. Roberts	J. Shoobert	Thomas Stapleton
Thomas Roberts	M. Short	A. Steel
William Roberts	John Silver	Francis Stephen, Solicitor, Supreme Court
J. Robertson	Richard Simmons	Sydney Stephen, Barrister at Law
J. M. Robieson	Thomas Simms	Charles Stewart
J. Robins	Edward Simpson	J. Stewart
Henry Robinson	Robert Simpson	James Stewart
J. C. Robley	Wakefield Simpson	John Stewart
James Roche	Joseph Slater	Robert Stewart
John Roche	Samuel Slater	J. Stocks
J. Rochester	Chas. Slatter	John Stourton
M. Roley	Peter Sloe	Thomas Street
J. Rooke	J. Small	Thomas Stubbs
Charles Room	Wm. Small	Peter Stuckey
John Rorke	James Smallwood	Geo. Skene Sturgeon
J. Rose	J. Smart	John Sturgeon, junior
Wm. Rose	Thomas Smart	J. Sullivan
Watts Roston	T. Smeatham Coroner	James Sullivan
Bernard Rotchford	A. Smith	James Sullivan
Walter Rotton	Benjamin Smith	Richard Sullivan
C. Rourke	B. M. Smith	Wm. Sullivan
Miles Rourke	Charles Smith, M.D.	John Swan
J. Rowall	David Smith	Patrick Taafe
William Rowan	George Smith	George Talbot
Thomas D. Rowe, Solicitor Supreme Court	H. Smith	James Talent
John Rowley	J. Smith	W. Tarrinton
Wm. Rudge	J. Smith	G. Tate
J. Rurke	J. Smith	Edmund Taylor
E. Russell	James Smith	Luke Taylor
James Ryan	James Smith	Joseph Taylor
M. Ryan	Jas. Smith	Thomas Taylor
Matt. Ryan	John Smith	William Taylor
Michael Ryan	John Smith	B. Teeling
Thomas Ryan	John Smith	James Templeton
William Ryan	J. G. Smith	Saml. Terry
Henry Sage	Robt. Smith	Roger Therry, J.P.
Joseph Salter	W. G. Smith	T. Thomas
Thomas Salter	J. Smithers	Alexander Thompson
George Sanders	Andrew Snowden	J. Thompson
Edward Sandwell	H. Snowden	Jas. Thompson
T. Saunders	John Snowden	Robert Thompson
Geo. Savage	Andrew Sparke	Wm. Thompson
Robert Scales	George Sparke	W. M. Thompson
Helenus Scott, J. P.	William Sparke	Samuel Thoonbow
J. Scott	William Sparke, junior	Charles Thorn
Wm. Radkin Scott	J. Spear	Henry Thorn
John Scougall	J. Spear	J. Thornborough
Thos. Shaughnessy	William Speering	George Thornton
Miles Sheehy, Solicitor	J. B. Squire	John Thornton
Timothy Sheffield	James Stafford	

Wm. Thurlow, senior	T. Watkins	J. Williams
Dixton Thurston	Edward Watson	J. Williams
Wm. Thurston	H. Watson	John Williams
George Tierney	James Watson	Jos. Williams
James Tobin	Wm. Weattnell	Thomas Williams
R. Tobin	Charles Weavers	William Williams, Su-
George Todd	Thos. Weavers	preme Court
Matthew Todd	J. Webber	J. Williamson
James Trainer	Jas. P. Webber, J.P.	William Williamson
Patrick Trainer	Jas. Wells	Jas. Wilshire
John Tucker, senior	W. Wells	Richard Wilshire
John Tucker, junior	Wm. Wells	Caleb Wilson
J. Tuller	Charles B. Welson	Charles Wilson, J.P.
J. Tunks	John West	F. Wilson
Henry Turbitt	M. West	J. Wilson
G. Turner	Wm. West	J. T. Wilson
E. Tutty	Geo. Wheeler	Martin Wilson
Joseph Underwood	Jas. Lightfoot Whita-	W. Wilson
Thos. J. Underwood	ker	T. W. M. Winder
T. W. Unwin, Solicitor	Edward White	H. Witson
John S. Uther	G. B. White, Asst. Sur-	Patrick Wolfe
Reuben Uther	veyor	Edward Wollstonecraft,
Mich. Vaughan	J. White	J.P.
Jos. Wagdon	James White	James Wood, tailor
Wm. Wale	John White	James Wood
Henry Walker	John White	John Wood
J. Walker	Wm. White	John Wood (Chipping)
James Walker	Frederick Whitely	W. Woodcock
Joseph Walker	H. Whittaker	William Wormlenton
T. Walker, J.P.	Thomas Theodore Whit-	Chas. Wright
William Walker, sur-	taker	Francis Wright
geon	James Wilbow	George Wright
J. Walsh	Jas. Wild	J. Wright
John Walsh	Francis Wilde	S. Wright, J.P.
W. Walsh	Thomas Wilford	Wm. Wright
Wm. Walsh	Chas. Wilkins	Joseph Wyatt
J. Ward	T. Wilkins	W. Wyatt
Robt. Ward	Thos. Wilkins	Jacob Wyer
R. Wardell, LL.D.	W. B. Wilkinson	John Wyllie
Luther Warner, J.P.	Chas. Williams	J. Wylly
Alexander Warren	Geo. Williams	Geo. Yeomans
James Waters	Francis Williams	Richard Yeomans

APPENDIX C.

GRANTS OF LAND FOR ST. MARY'S CATHEDRAL, FROM ITS FOUNDATION UP TO 1898:—

Area	Purpose	Date of Grant	Trustees
2a. 1r. 5p.	Roman Catholic Chapel	22 Jan. 1834	Archbishop John Bede Polding, Revd. William Ullathorne, Revd. John Joseph Therry, Revd. John McEncroe, J. H. Plunkett, Roger Therry, and Roger Murphy.
oa. or. 5½p.	do do	5 Jan. 1847	Secured to Trustees by Endorsement on original grant.
1a. or. 10p.	Roman Catholic School House or School Houses	10 Aug. 1847	Most Revd. John Bede Polding, Revd. Henry Gregory, D.D., V.G., and Revd. Joseph Chas. Sumner.
oa. 1r. 15p.	Extension of St. Mary's Cathedral	23 April 1898	Cardinal P. F. Moran, Right Revd. Joseph Higgins, Very Revd. John Joseph Carroll, D.D., Very Revd. Denis Francis O'Haran, D.D., Very Revd. Patrick Murphy D.D., Hon. Thos. Dalton, Sir William Patrick Manning, and Henry Massey Makinson.

APPENDIX D.

.

"The Kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field. Which is indeed the least of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so the birds of the air come, and dwell in the branches thereof."
—ST. MATTHEW XIII.

A CENTURY has just passed since Father Therry arrived in Australia. The mustard seed that he planted on the shores of the convict settlement has prospered and grown into a sturdy tree. Where he once served alone as pastor of a Colony, there are now an Apostolic Delegate, eight Archbishops, twenty-one Bishops, and two Vicars Apostolic. Father Therry peered into future years, and had pictured an active body of Bishops and Priests working for the warm-hearted people of Australia. But in his most optimistic dreams he had not anticipated the glorious Australian Church of the twentieth century—the wonder of the Christian world.

Considerably more than a million Catholics are now in Australia. They have inherited the firm and loyal faith of their forefathers in the Colony. They cherish their religion, because they, too, have fought and suffered much to secure its rights. Besides giving their share of support to the State Schools—to which they refuse to send their children for the same reason as that which made their forefathers fight against the Hobbes Scott Orphan Schools—they have built and paid for more than fifteen hundred schools, at which 178,000 children attend. This sacrifice, and the charity that supports thousands of teachers, hospitals, orphanages and other institutions, is the best testimony to the stability of the great edifice of the Australian Church, built upon the foundation laid a century ago, by Father Therry.

The marvellous growth of the "Mustard Seed" can be seen from the official Statistics issued in 1921:—

PROV. OF PERTH.	State of South Australia										45	129	61	27	32	434	..	..	7	19	54	9	7,539	60,238
	{ Archdiocese of Perth— Diocese of Geraldton Vic. Apost. of Kimberley Abbey "Nullius" of New Norcia State of Western Australia										33 13 4 8 58	102 28 4 10 144	50 11 1 2 64	10 .. 2 19 31	27 .. 2 26 53	415 85 27 23 550		4 1 5	28 5 .. 3 36	 3 3	53 14 .. 5 72	9 .. 3 2 14	9,764 845 210 400 11,219	39,500 † 5,000 2,600 47,100
PROV. BRIS.	{ Archdiocese of Brisbane— Diocese of Rockhampton Vic. Apost. of Cooktown State of Queensland										52 20 8 80	140 60 21 221	81 37 .. 118	6 1 12 19	46 13 .. 59	510 200 37 747		3 3 .. 6	20 14 1 35	15 7 .. 22	52 30 6 88	6 2 .. 8	14,031 5,633 900 20,564	70,000 40,000 7,000 117,000
	Vic. Apost. of New Guinea .. Total Commonwealth of Aust.										38 632	29 1805	.. 1026	21 291	16 601	38 6768	.. 3	.. 41	.. 201	.. 177	44 914	9 108	2,467 157,895	7,878 952,108
PROV. OF WELLINGTON.	{ Archdiocese of Wellington Diocese of Auckland .. Christchurch .. Dunedin .. Dominion of New Zealand										44 46 21 24 135	127 100 63 70 360	46 49 22 42 159	51 22 28 .. 101	29 15 11 8 63	513 283 296 222 1314	 1 1	2 1 1 1 5	.. 7 8 6 21	18 16 .. 6 40	55 37 29 23 144	7 4 6 3 20	8,483 5,734 3,972 3,163 20,452	57,508* 40,000* 30,000 24,500* 152,008
	Total for Australasia ..										767	2165	1185	392	664	8082	4	46	222	217	1058	128	178,347	1,104,116

* Census, 1911.

† Returns not furnished.

‡ Including Orphanages, Hospitals, Asylums, Industrial Homes, Homes for Aged Poor, etc., etc.

The Cathedral of St. Mary's, built by Father Therry, was destroyed by fire in the year after his death. Another and a grander edifice has risen from the ashes of its parent. Though no stone of the new Cathedral was laid by Father Therry, it must ever remain his memorial. As the Mother Church of Australia, it symbolizes the glorious exit from the catacombs of persecution and sorrow, in which the faith was established and built up by the hands of John Joseph Therry.

“E'en from the tomb the voice of nature cries,
E'en in our ashes live their wonted fires.”

APPENDIX E

CHRONOLOGY

- 1788—"First Fleet" reaches Botany Bay. Governor Phillip takes formal possession of New South Wales (26 January).
- 1790—John Joseph Therry born in Cork.
- 1798—Rebellion in Ireland.
- 1800-1—Fathers Dixon, Harold, and O'Neil—"the convict priests"—reach N.S.W.
- 1803—Father Dixon conditionally emancipated to enable him to exercise his clerical functions; celebrates first public Mass in the Colony (15 May).
- 1804—Insurrection of convicts at Castle Hill, near Parramatta. Father Dixon no longer permitted to celebrate Mass.
- 1810-1821—Macquarie Governor of N.S.W.
- 1815—Father Therry ordained priest.
- 1817—Father Jeremiah O'Flynn arrives in the colony.
- 1818—Father O'Flynn deported.
- 1819—Fathers Therry and Conolly volunteer for the N.S.W. mission.
- 1820—They reach Sydney (3 May).
- 1820-1821—Commissioner Bigge in N.S.W.
- 1821—Father Conolly leaves for Van Diemen's Land. Governor Macquarie lays the foundation stone of St. Mary's, Sydney (29 October).
- 1821-1825—Brisbane Governor of N.S.W.
- 1824-1836—Arthur Lieutenant-Governor of Van Diemen's Land.
- 1824—N.S.W. receives a Constitution. First Legislative Council meets (11 August).
- 1825-1831—Darling Governor of N.S.W.
- 1825—Van Diemen's Land made a separate colony.
- 1826—Father Therry suspended from his position as Government Chaplain.
Father Daniel Power arrives at Sydney (25 December).
Clergy and School Estates Corporation established.
- 1829—Catholic Emancipation Act passed.
Judge Therry arrives in the colony.
- 1830—Catholic Emancipation adopted in N.S.W. (18 January).
Father Power dies in Sydney (14 March).
Bishop Slater of Mauritius dies, and is succeeded by Bishop Morris.

- 1831-1837—Bourke Governor of N.S.W.
 1831—Father C. V. Dowling arrives at Sydney (17 September).
 1832—Father McEncroe arrives (17 August).
 1833—Clergy and School Estates Corporation dissolved (as from 4 February).
 Rev. Dr. Ullathorne arrives at Sydney (18 February).
 1835—Bishop Polding arrives (13 September).
 Father Terry appointed to Campbelltown.
 1836—Governor Bourke's Church Act (29 July).
 1837-43—Sir John Franklin Lieutenant-Governor of Van Diemen's Land.
 1837—Father Terry reinstated as Government Chaplain (13 April).
 Town of Melbourne founded.
 Select Committee on Transportation appointed in London; Dr. Ullathorne gives evidence.
 1838-46—Gipps Governor of N.S.W.
 1838—Father Terry visits Port Phillip (April). Appointed Vicar-General of Van Diemen's Land.
 1839—Father Philip Conolly dies in Hobart (3 August).
 1840—Abolition of Transportation to N.S.W.
 1841—St. Joseph's Church, Hobart, opened (25 December).
 1842—"Representative Government" granted to N.S.W.
 1843—First Representative Legislature meets (1 August).
 1844—Bishop Willson arrives at Hobart (11 May).
 1846—Father Terry Parish Priest of Melbourne (August onwards).
 1847—Father Terry leaves Melbourne (April) and returns to Tasmania. Appointed to Windsor, N.S.W. (August).
 1848—Father Terry in Hobart (September).
 1854—Father Terry returns to Sydney (February); apparently attached to St. Patrick's.
 1856—Father Terry appointed to Balmain (May).
 1850—Father Terry given title of Archpriest.
 1864—Father Terry dies (25 May) at the age of 73.
 1865—St. Mary's Cathedral, Sydney, destroyed by fire (29 June).
 1901—Father Terry's remains transferred to St. Mary's Cathedral (17 March).
 1921—Centenary celebrations at St. Mary's Cathedral, Sydney (October).

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